॥ ओ३म् ॥

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with English Translation and Transliteration

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Translated by
Swami Satya Prakash Saraswati
Satyakam Vidyalankar

RIG VEDA

(Volume XI)

ऋग्वेद

एकादशो भागः

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Volume XI

[Book X, Hymns 1–86]

एकादशो भागः

[दशमं मण्डलम्, सूक्तानि 1–86]

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ऋग्वेद संहिता

ṚGVEDA SAMHITA

ऋग्वेद संहिता

अथ दशमं मण्डलम्॥

[अथ प्रथमोऽनुवाकः ॥]

(१) प्रथमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२९॥ अग्रे बृहन्नुषसामूर्ध्वो अस्थान्निर्जगन्वान्तमसो ज्योतिषागात् ।
अग्निर्भानुना रुशता स्वङ्ग आ जातो विश्वा सद्मान्यप्राः ॥१॥
स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत ओषधीषु ।
चित्रः शिशुः परि तमांस्यक्तून्प्र मातृभ्यो अधि कनिक्रदद्गाः ॥२॥
विष्णुरित्था परममस्य विद्वाञ्जातो बृहन्नभि पाति तृतीयम् ।
आसा यदस्य पयो अक्रत स्वं सचेतसो अभ्यर्चन्त्यत्र ॥३॥
अत उ त्वा पितुभृतो जनित्रीरन्नावृधं प्रति चरन्त्यन्नैः ।
ता ईं प्रत्येषि पुनरन्यरूपा असि त्वं विक्षु मानुषीषु होता ॥४॥
होतारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतुं रुशन्तम् ।

1.

Ágre bṛihánn ushásām ūrdhvó asthān nirjaganvā́n támaso jyótishā́gāt | agnír bhānúnā rúṣatā sváṅga á̄ jātó víṣvā sádmāny aprāḥ || 1 || sá jātó gárbho asi ródasyor ágne cárur víbhṛita óshadhīshu | citráḥ ṣíṣuḥ pári támāṅsy aktū́n prá mātṛíbhyo ádhi kánikradat gāḥ || 2 || víshṇur itthā́ paramám asya vidvā́ñ jātó bṛihánn abhí pāti tṛitīyam | āsā́ yád asya páyo ákrata svám sácetaso abhy àrcanty átra || 3 || áta u tvā pitubhṛíto jánitrīr annāvṛídham práti caranty ánnaiḥ | tā́ īm práty eshi púnar anyárūpā ási tvám vikshú mā́nushīshu hótā || 4 ||

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BOOK TEN

The most majestic fire divine springs aloft with the advent of the dawn, and issuing forth from the darkness comes with radiance. The self-effulgent, as soon as manifested, fills all the realms with shining light. 1

O manifested fire divine, you are the embryo of heaven and earth; you are latent in the plants. O charming child (of wood), most beautiful and colourful, you dispel the gloom of nights. As lightning, you issue forth with thundrous roar from the motherly (clouds). 2

He (the fire divine) becomes vast and wise as soon as manifested, and pervades the entire universe. He protects his third form (the sun) and when wise men, for their own benefits, use the divine fire, born, as if from the mouth of our Lord as an essence, they, animated by a single purpose, praise Him (the Lord) here (in the terrestrial world). 3

Therefore, the herbs which are the genetrices (of all things) and cherishers (of all) wait on you; you are the augmenter of food; you visit them again when they assume other forms. Among human beings, you are the invokers. 4

प्रत्यर्धिं देवस्यदेवस्य मह्ना श्रिया त्वग्निमतिथिं जनानाम् ॥५॥
स तु वस्त्राण्यध पेशनानि वसानो अग्निर्नाभा पृथिव्याः ।
अरुषो जातः पद इळायाः पुरोहितो राजन्यक्षीह देवान् ॥६॥
आ हि द्यावापृथिवी अग्न उभे सदा पुत्रो न मातरा ततन्थ ।
प्र याह्यच्छोशतो यविष्ठाथा वह सहस्येह देवान् ॥७॥

hótāram citrárathaṃ adhvarásya yajñásya-yajñasya ketúṃ rúṣantam | prátyardhiṃ devásya-devasya mahná ṣriyá tv àgním átithiṃ jánānām || 5 || sá tú vástrāṇy ádha péṣanāni vásāno agnír nábhā pṛithivyáḥ | arushó jātáḥ padá íḷāyāḥ puróhito rājan yakshīhá devān || 6 || á hí dyávāpṛithiví agna ubhé sádā putró ná mātárā tatántha | prá yāhy áchoṣató yavishṭháthá vaha sahasyehá devān || 7 || 20 ||

(२) द्वितीयं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥३०॥ पिप्रीहि देवाँ उशतो यविष्ठ विद्वाँ ऋतूँरृतुपते यजेह ।
ये दैव्या ऋत्विजस्तेभिरग्ने त्वं होतॄणामस्यायजिष्ठः ॥१॥
वेषि होत्रमुत पोत्रं जनानां मन्धातासि द्रविणोदा ऋतावा ।
स्वाहा वयं कृणवामा हवींषि देवो देवान्यजत्वग्निरर्हन् ॥२॥
आ देवानामपि पन्थामगन्म यच्छक्नवाम तदनु प्रवोळ्हुम् ।
अग्निर्विद्वान्त्स यजात्सेदु होता सो अध्वरान्त्स ऋतून्कल्पयाति ॥३॥

2.

Piprīhi deváñ uṣató yavishṭha vidváñ ṛitūñr ṛitupate yajehá | yé daívyā ṛitvíjas tébhir agne tváṃ hótṛīṇām asy áyajishṭhaḥ || 1 || véshi hotrám utá potráṃ jánānāṃ mandhātási draviṇodá ṛitávā | sváhā vayáṃ kṛiṇávāmā havíṅshi devó deván yajatv agnír árhan || 2 || á devánām ápi pánthām aganma yác chaknávāma tád ánu právoḷhum | agnír vidván sá yajāt séd u hótā só adhvarán sá ṛitún kalpayāti || 3 ||

We worship this fire divine, who is the invoker of inviolable charming acts, the brilliant banner of all sacrificial offerings (sacred acts of benevolence), the surpasser of all other cosmic forces in might and who is dear to men as their venerable guest. 5

Arrayed in splendid garments, that fire divine abides on the navel of the earth. May you, O royal, O magnificent fire divine, the radiant, enkindled at the foot of clouds (or at the northern altar), inspire as a leading priest, the cosmic forces (for our prosperity). 6

O fire divine, you sustain and enlighten heaven and earth, just as a son lovingly supporting his parents. O youngest among divine forces, O mighty and daring son, may you come to your loving worshippers along with other cosmic forces. 7

2

O mighty fire divine, the youngest, you are the ordainer of natural forces; O lord of seasons, knowing seasons, may you protect and inspire the cosmic forces; may you cherish those who are the priests of the celestial regions; among these ministrant priests, you are the most glorious invoker. 1

O fire divine, whether you are the invoking priest (the giver of food) or the purifying one (the giver of water) among men, you are the source of wisdom, giver of wealth and observer of eternal rites. Let us offer the oblations with the sacred word *SVAHA* (*HAIL*), and may the most excellent and divine fire convey our oblations to the divine forces. 2

May we pursue the path of enlightened ones and accomplish all that we are capable of; may that wise fire divine become our inspirer; verily, he is the main source of inspiration in all our beneficial acts; may He guide us to accomplish all benevolent acts, performed at proper seasons. 3

यद्वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः ।
अग्निष्टद्विश्वमा पृणाति विद्वान्येभिर्देवाँ ऋतुभिः कल्पयाति ॥४॥
यत्पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्त्यासः ।
अग्निष्टद्धोता क्रतुविद्विजानन्यजिष्ठो देवाँ ऋतुशो यजाति ॥५॥
विश्वेषां ह्यध्वराणामनीकं चित्रं केतुं जनिता त्वा जजान ।
स आ यजस्व नृवतीरनु क्षाः स्पार्हा इषः क्षुमतीर्विश्वजन्याः ॥६॥
यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान ।
पन्थामनु प्रविद्वान्पितृयाणं द्युमदग्ने समिधानो वि भाहि ॥७॥

yád vo vayám pramináma vratā́ni vidúshām devā áviduṣhṭarāsaḥ | agnísh ṭád víṣvam ā́ priṇāti vidvā́n yébhir devā́ñ ritúbhiḥ kalpáyāti || 4 || yát pākatrā́ mánasā dīnáda-kshā ná yajñásya manvaté mártyāsaḥ | agnísh ṭád dhótā kratuvíd vijānán yájishṭho devā́ñ rituṣó yajāti || 5 || víṣve-shāṃ hy àdhvarā́ṇām ánīkaṃ citrám ketúṃ jánitā tvā ja-jā́na | sá ā́ yajasva nrivátīr ánu kshā́ spārhā́ íshaḥ kshu-mátīr viṣvájanyāḥ || 6 || yáṃ tvā dyā́vāprithiví yáṃ tvā́pas tvásh̩ṭā yáṃ tvā sujánimā jajā́na | pánthām ánu pravidvā́n pitriyā́ṇaṃ dyumád agne samidhānó ví bhāhi || 7 || 30 ||

(३) तृतीयं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ।

॥३१॥ इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमाँ अदर्शि ।
चिकिद्वि भाति भासा बृहतासिक्नीमेति रुशतीमपाजन् ॥१॥
कृष्णां यदेनीमभि वर्पसा भूज्जनयन्योषां बृहतः पितुर्जाम् ।
ऊर्ध्वं भानुं सूर्यस्य स्तभायन्दिवो वसुभिररतिर्वि भाति ॥२॥

3.

Inó rājann aratíḥ sámiddho raúdro dákshāya sushumā́ñ adarṣi | cikíd ví bhāti bhāsā́ brihatā́siknīm eti rúṣatīm apā́-jan || 1 || krishṇā́ṃ yád énīm abhí várpasā bhū́j janáyan yóshām brihatáḥ pitúr jā́m | ūrdhvám bhānúṃ sū́ryasya stabhāyán divó vásubhir aratír ví bhāti || 2 ||

O divine forces, being ignorant of Nature's laws, if we show negligence in the works assigned to us, may the all-wise fire divine, compensate it fully on his own accord by providing well-timed seasons, through which he regulates the functions of the cosmic forces. 4

Since men of poor energies and immature wisdom are unacquainted with Nature's sacred laws, may the fire divine, the invoker, the true guide, and the knower of all sacred acts, and the best-inspirer, invoke the cosmic forces to function duly at the proper seasons. 5

The progenitor has engendered you, O fire divine, the lord of all beneficial acts, the splendrous, the most beautiful one. May you convey to Nature's bounties all the desirable beneficial food and viands which grow upon this vast man-occupied earth. 6

May you, O fire divine, shine brilliantly when enkindled; you are the one whom earth and heaven, the waters, the architectural forces, the glorious creator, all engender. You are cognizant of the true path, the road of our elders, that leads to peace and prosperity. 7

3

The effulgent lord of all, the fire divine, the conveyor of oblations, the radiant, the formidable, the potentiality of life-giving herbs is manifested for the benefaction of devotees. He is all-knowing, and with his great lustre, he proceeds forward, scattering the glimmering darkness of night. 1

Having overcome the departing dark night by his radiance, he (the fire divine) begets dawn, the divine damsel, the daughter of the great father – heaven; then he follows her and shines with treasures of lustre in his usual course, holding aloft the radiant light of the sun. 2

भद्रो भद्रया सचमान आगात्स्वसारं जारो अभ्येति पश्चात् ।
सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन्रुशद्भिर्वर्णैरभि राममस्थात् ॥३॥
अस्य यामासो बृहतो न वग्नूनिन्धाना अग्नेः सख्युः शिवस्य ।
ईड्यस्य वृष्णो बृहतः स्वासो भामासो यामन्नक्तवश्चिकित्रे ॥४॥
स्वना न यस्य भामासः पवन्ते रोचमानस्य बृहतः सुदिवः ।
ज्येष्ठेभिर्यस्तेजिष्ठैः क्रीळुमद्भिर्वर्षिष्ठेभिर्भानुभिर्नक्षति द्याम् ॥५॥
अस्य शुष्मासो ददृशानपवेर्जेहमानस्य स्वनयन्नियुद्भिः ।
प्रत्नेभिर्यो रुशद्भिर्देवतमो वि रेभद्भिररतिर्भाति विभ्वा ॥६॥
स आ वक्षि महि न आ च सत्सि दिवस्पृथिव्योररतिर्युवत्योः ।
अग्निः सुतुकः सुतुकेभिरश्वै रभस्वद्भी रभस्वाँ एह गम्याः ॥७॥

bhadró bhadráyā sácamāna ā́gāt svásāraṃ jāró abhy èti paṣcā́t | supraketaír dyúbhir agnír vitíshṭhan rúṣadbhir várṇair abhí rāmám asthāt || 3 || asyá yā́māso bṛiható ná vagnū́n índhānā agnéḥ sákhyuḥ ṣivásya | ī́ḍyasya vṛ́shṇo bṛihatáḥ sváso bhā́māso yā́mann aktávaṣ cikitre || 4 || svanā́ ná yásya bhā́māsaḥ pávante rócamānasya bṛihatáḥ sudívaḥ | jyéshṭhebhir yás téjishṭhaiḥ krīḷumádbhir várshishṭhebhir bhānúbhir nákshati dyā́m || 5 || asyá ṣúshmāso dadṛiṣānápaver jéhamānasya svanayan niyúdbhiḥ | pratnébhir yó rúṣadbhir devátamo ví rébhadbhir aratír bhā́ti vibhvā || 6 || sá ā́ vakshi máhi ná ā́ ca satsi divásprithivyór aratír yuvatyóḥ | agníḥ sutúkaḥ sutúkebhir áṣvai rábhasvadbhī rábhasvāñ éhá gamyāḥ || 7 || ३१ ||

(४) चतुर्थं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२२॥ प्र ते यक्षि प्र त इयर्मि मन्म भुवो यथा वन्द्यो नो हवेषु ।
धन्वन्निव प्रपा असि त्वमग्न इयक्षवे पूरवे प्रत्न राजन् ॥१॥

4.

Prá te yakshi prá ta iyarmi mánma bhúvo yáthā vándyo no háveshu | dhánvann iva prapā́ asi tvám agna iyakshávo pūráve pratna rājan || 1 ||

Inter-twinned with the lustrous dawn, the sun, spreading his light, and throwing out the darkness, easy to be dispelled, meets the mighty whom he consumes. Now he places the dawn in his front, and rises in the morning. Spreading out his colourful illumined beams everywhere, he overpowers the entire darkness. 3

The blazing flames of that mighty fire divine do not deter the chanters of hymns. The fierce flames of this friendly auspicious adorable (fire divine), who is showerer of benefits, vast and strong, are visible all around, as he comes. 4

He is the one, whose radiant, vast, bright-shining flames spread roaring like the storm, and who covers the sky as if piercing the summit of it with most excellent, most lustrous, most sportive and most mighty rays. 5

When he hastens on his course, his bright blazing, fierce-burning flames roar like the steeds of the thundering winds. He, the most divine and mighty, shines with his eternal radiance and loud-sounding flames. 6

O great fire divine, bring the cosmic powers to bless our beneficial acts. May you be with us as a messenger of the close pair of (young) heaven and earth. May you, O rapid in your movements, come to us with your docile and rapid steeds (rays). 7

4

O adorable Lord, I offer my prayer and homage to you, as you are worthy of my laudations; O eternal sovereign Lord, may you come at our invocations. You are like a fountain of water in the desert to the worshipper, who is dedicated to you. 1

यं त्वा जनासो अभि संचरन्ति गाव उष्णमिव व्रजं यविष्ठ ।
दूतो देवानामसि मर्त्यानामन्तर्महाँश्चरसि रोचनेन ॥२॥
शिशुं न त्वा जेन्यं वर्धयन्ती माता बिभर्ति सचनस्यमाना ।
धनोरधि प्रवता यासि हर्यञ्जिगीषसे पशुरिवावसृष्टः ॥३॥
मूरा अमूर न वयं चिकित्वो महित्वमग्ने त्वमङ्ग वित्से ।
शये वव्रिश्चरति जिह्वयादन्रेरिह्यते युवतिं विश्पतिः सन् ॥४॥
कूचिज्जायते सनयासु नव्यो वने तस्थौ पलितो धूमकेतुः ।
अस्नातापो वृषभो न प्र वेति सचेतसो यं प्रणयन्त मर्ताः ॥५॥
तनूत्यजेव तस्करा वनर्गू रशनाभिर्दशभिरभ्यधीताम् ।
इयं ते अग्ने नव्यसी मनीषा युक्ष्वा रथं न शुचयद्भिरङ्गैः ॥६॥
ब्रह्म च ते जातवेदो नमश्चेयं च गीः सदमिद्वर्धनी भूत् ।
रक्षा णो अग्ने तनयानि तोका रक्षोत नस्तन्वो अप्रयुच्छन् ॥७॥

yáṃ tvā jánāso abhí saṃ-cáranti gā́va ushṇám iva vrajáṃ yavishṭha | dūtó devā́nām asi mártyānām antár mahā́ṅś carasi rocanéna || 2 || śíśuṃ ná tvā jényaṃ vardháyantī mātā́ bibharti sacanasyámānā | dhánor ádhi pravátā yāsi háryañ jígīshase paśúr ivā́vasṛishṭaḥ || 3 || mūrā́ amūra ná vayáṃ cikitvo mahitvám agne tvám aṅgá vitse | śáye vavríś cárati jihváyādán rerihyáte yuvatíṃ viśpátiḥ sán || 4 || kúcij jāyate sánayāsu návyo váne tasthau palitó dhūmáketuḥ | asnātā́po vṛishabhó ná prá veti sácetaso yáṃ praṇáyanta mártāḥ || 5 || tanūtyájeva táskarā vanargú raśanā́bhir daśábhir abhy àdhītām | iyáṃ te agne návyasī manīshā́ yukshvá ráthaṃ ná śucáyadbhir áṅgaiḥ || 6 || bráhma ca te jātavedo námaś ceyáṃ ca gíḥ sádam íd várdhanī bhūt | rákshā ṇo agne tánayāni tokā́ rákshotá nas tanvò áprayuchan || 7 || 32 ||

O most youthful Lord, men approach you as cattle hasten to the warm stall (free from chill); you are the inspirer of enlightened persons and ordinary mortals; through radiance, you, the great, ever dwell in the inter-space (or the mental realm). 2

As a mother lovingly nurtures her new-born child, or as cattle hasten to fodder, you eagerly come aloft across the firmament by a downward slope in our hearts, and seek fodder when set free. 3

O adorable Lord, wise and free from errors, we who are foolish, cannot conceive the limits of your grandeur; verily, you know it. You pervade all forms. You move, lick and swallow, and as a house-lord, kiss the youthful maiden (i.e. taste the offerings). 4

Where is the new (fire divine) born? He, with his mystical smoky banners, pervades all plants and the wood, old and worn. He, the showerer (the bull), the sun, without being moistened, goes across the waters unattached. Only men of superior wisdom are able to visualize his presence. 5

As two daring robbers, working in a forest, seize upon a traveller, with ten cords, like-wise, birth and death have fastened on creatures with ten organs of senses and actions. O adorable Lord, this new praise has been addressed to you. May you attach yourself with your radiance to my sacrifice, as people harness horses to a chariot. 6

O adorable omniscient Lord, may this homage, this reverence and this praise ever magnify you. May you protect our children and their descendants and guard our bodies with ever-watchful care. 7

(५) पञ्चमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

एकः समुद्रो धरुणो रयीणामस्मद्धृदो भूरिजन्मा वि चष्टे ।
सिषक्त्यूधर्निण्योरुपस्थ उत्सस्य मध्ये निहितं पदं वेः ॥१॥
समानं नीळं वृषणो वसानाः सं जग्मिरे महिषा अर्वतीभिः ।
ऋतस्य पदं कवयो नि पान्ति गुहा नामानि दधिरे पराणि ॥२॥
ऋतायिनी मायिनी सं दधाते मित्वा शिशुं जज्ञतुर्वर्धयन्ती ।
विश्वस्य नाभिं चरतो ध्रुवस्य कवेश्चित्तन्तुं मनसा वियन्तः ॥३॥
ऋतस्य हि वर्तनयः सुजातमिषो वाजाय प्रदिवः सचन्ते ।
अधीवासं रोदसी वावसाने घृतैरन्नैर्वावृधाते मधूनाम् ॥४॥
सप्त स्वसॄररुषीर्वावशानो विद्वान्मध्व उज्जभारा दृशे कम् ।
अन्तर्येमे अन्तरिक्षे पुराजा इच्छन्वव्रिमविदत्पूषणस्य ॥५॥
सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात् ।
आयोर्ह स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ ॥६॥

5.

Ekaḥ samudró dharúṇo rayīṇā́m asmád dhṛidó bhū́rijanmā ví cashṭe | síshakty ū́dhar niṇyór upástha útsasya mádhye níhitam padám véḥ || 1 || samānám nīḷám vṛíshaṇo vásānāḥ sám jagmire mahishā́ árvatībhiḥ | ṛitásya padám kaváyo ní pānti gúhā nā́māni dadhire párāṇi || 2 || ṛitāyínī māyínī sám dadhāte mitvā́ śíśum jajñatur vardháyantī | víśvasya nā́bhim cárato dhruvásya kavéś cit tántum mánasā viyántaḥ || 3 || ṛitásya hí vartanáyaḥ sújātam ísho vā́jāya pradívaḥ sácante | adhīvāsám ródasī vāvasāné ghṛitaír ánnair vāvṛidhāte mádhūnām || 4 || saptá svásṛīr árushīr vāvaśānó vidvā́n mádhva új jabhārā dṛiśé kám | antár yeme antárikshe purājā́ ichán vavrím avidat pūshaṇásya || 5 || saptá maryā́dāḥ kaváyas tatakshus tā́sām ékām íd abhy àṃhuró gāt | āyór ha skambhá upamásya nīḷé pathā́m visargé dharúṇeshu tasthau || 6 ||

5

He alone is the sole capacious ocean of riches; born many a time, he knows our thoughts and feelings; he hides himself in the clouds and in dew-drops of the firmament. O fire divine, may you go to your assigned place in the midst of the water-borne firmament. 1

Inhabiting one dwelling place in common, great showerers come together with cosmic vital forces. The sages by their invocations preserve the place of water and support the divine rains in the vault of heaven. 2

The two observers of eternal laws, and the two possessors of wisdom (heaven and earth), sustain this fire divine. Measuring the time, they have brought forth an infant. These men pondering in their minds on the navel of movable and immovable universe, weave the sacred thread of the sage, i.e. of the fire divine with a great insight. 3

The enlightened sages, the knowers of the mystery of sacred eternal laws, worship this nobly-born fire divine for the sake of acquiring food and power. The all – comprising heaven and earth cherish him who stays far beyond the heavens, with sacrificial butter and food, born of waters. 4

The all-wise fire divine glorified by his worshippers rises high with seven radiant flames (the sisters) for the ready manifestation of all things. Although previously engendered in the firmament, he restrains his flames until he bestows a proper form upon the region of the earth, as desired (by people, fit to be populated). 5

The wise have established seven codes of conduct. A person who deviates from any one of these becomes a sinner. Verily, the fire divine is the obstructer of that person. He stays in the dwellings of his neighbours, i.e. in the firmament as rays, and in clouds as lightning. 6

असच्च सच्च परमे व्योमन्दक्षस्य जन्मन्नदितेरुपस्थे ।
अग्निर्ह नः प्रथमजा ऋतस्य पूर्व आयुनि वृषभश्च धेनुः ॥७॥

॥ इति सप्तमाष्टके पञ्चमोऽध्यायः ॥
[पञ्चमाध्याये वर्गाः ३३, सूक्तानि १९, ऋचः १८९.]

ásac ca sác ca paramé vyoman dákshasya jánmann áditer upásthe | agnír ha naḥ prathamajá ṛitásya pū́rva áyuni vṛishabhás ca dhenúḥ || 7 || 33 ||

Pañcamo 'dhyayaḥ.

अथ षष्ठोऽध्यायः ॥

(६) षष्ठं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ अयं स यस्य शर्मन्नवोभिरग्नेरेधते जरिताभिष्टौ ।
ज्येष्ठेभिर्यो भानुभिर्ऋषूणां पर्येति परिवीतो विभावा ॥१॥
यो भानुभिर्विभावा विभात्यग्निर्देवेभिर्ऋतावाजस्रः ।
आ यो विवाय सख्या सखिभ्योऽपरिह्वृतो अत्यो न सप्तिः ॥२॥
ईशे यो विश्वस्या देववीतेरीशे विश्वायुरुषसो व्युष्टौ ।
आ यस्मिन्मना हवींष्यग्नावरिष्टरथः स्कभ्नाति शूषैः ॥३॥
शूषेभिर्वृधो जुषाणो अर्कैर्देवाँ अच्छा रघुपत्वा जिगाति ।
मन्द्रो होता स जुह्वा३ यजिष्ठः संमिश्लो अग्निरा जिघर्ति देवान् ॥४॥

6.

Ayáṃ sá yásya sármann ávobhir agnér édhate jaritábhíshṭau | jyéshṭhebhir yó bhānúbhir ṛishūṇám paryéti párivīto vibhávā || 1 || yó bhānúbhir vibhávā vibháty agnír devébhir ṛitávājasraḥ | á yó viváya sakhyá sákhibhyó 'parihvṛito átyo ná sáptiḥ || 2 || íse yó vísvasyā deváviter íse visváyur usháso vyùshṭau | á yásmin maná havíṅshy agnáv árishṭaratha skabhnáti sūshaíḥ || 3 || sūshébhir vṛidhó jushāṇó arkaír deváñ áchā raghupátvā jigāti | mandró hótā sá juhvā̀ yájishṭhaḥ sáṃmislo agnír á jigharti deván || 4 ||

He, the fire divine, exists in the manifested and un-manifested forms, in the supreme heaven, in the bosom of infinity, and the birth-place of primordial creation. He, the fire divine, is the ordainer of eternal laws, and an elder born to us. In the earliest creation, he has been the bull (the showerer), as well as the cow (the receiver, the mother). 7

6

This is that fire divine, by whose protections in sacred works, the devotee prospers in his dwelling. He is radiant and travels everywhere, encompassed with the excellent far-spreading lustre. 1

The fire divine, the symbol of truth, the eternal, shines beaming with celestial splendours. He comes, bringing friendly gifts to his friendly devotees, like a fleet steed who never stumbles. 2

He is the one, who is the lord of all divine sacred works; who at the break of dawn infuses life in all living beings and to whom all sacrificial homage is offered. Verily, his sacrifice remains unobstructed by his foes. 3

Glorified by our dedications and propitiated by our praises, this swift-moving fire divine comes to bless the enlightened worshippers. He is blissful, a liberal giver, an inspirer of beneficial acts and a coordinator. He conveys to Nature's bounties the offerings given with a sacrificial ladle. 4

तमुस्रामिन्द्रं न रेजमानमग्निं गीर्भिर्नमोभिरा कृणुध्वम् ।
आ यं विप्रासो मतिभिर्गृणन्ति जातवेदसं जुह्वं सहानाम् ॥५॥
सं यस्मिन्विश्वा वसूनि जग्मुर्वाजे नाश्वाः सप्तीवन्त एवैः ।
अस्मे ऊतीरिन्द्रवाततमा अर्वाचीना अग्न आ कृणुष्व ॥६॥
अधा ह्यग्ने मह्ना निषद्या सद्यो जज्ञानो हव्यो बभूथ ।
तं ते देवासो अनु केतमायन्नधावर्धन्त प्रथमास ऊमाः ॥७॥

tám usrám índram ná réjamānam agním gīrbhír námobhir á kriṇudhvam | á yám viprāso matíbhir griṇánti jātávedasam juhvàm sahánām || 5 || sám yásmin víṣvā vásūni jagmúr vájc náṣvāḥ sáptīvanta évaiḥ | asmé ūtír índravātatamā arvācīná agna á kriṇushva || 6 || ádhā hy àgne mahná nishádyā sadyó jajñānó hávyo babhútha | tám te deváso ánu kétam āyann ádhāvardhanta prathamása úmāḥ || 7 || 1 ||

(७) सप्तमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धेहि यजथाय देव ।
सचेमहि तव दस्म प्रकेतैरुरुष्या ण उरुभिर्देव शंसैः ॥१॥
इमा अग्ने मतयस्तुभ्यं जाता गोभिरश्वैरभि गृणन्ति राधः ।
यदा ते मर्तो अनु भोगमानड्वसो दधानो मतिभिः सुजात ॥२॥
अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित्सखायम् ।
अग्नेरनीकं बृहतः सपर्यं दिवि शुक्रं यजतं सूर्यस्य ॥३॥

7.

Svasti no divó agne prithivyá viṣváyur dhehi yajáthāya deva | sácemahi táva dasma praketair urushyá ṇa urúbhir deva ṣáṅsaiḥ || 1 || imá agne matáyas túbhyam jātá góbhir áṣvair abhi griṇanti rádhaḥ | yadá te márto ánu bhógam ánaḍ váso dádhāno matíbhiḥ sujāta || 2 || agním manye pitáram agním āpím agním bhrátaram sádam it sákhāyam | agnér ánīkam brihatáḥ saparyam diví ṣukrám yajatám súryasya || 3 ||

With praises and adorations enkindle the fire divine, as if he is the flash of lightning and the bestower of prosperity. Wise sages praise with hymns the omnipresent fire, the omniscient invoker, the giver of strength. 5

He is the one in whom all good treasures meet together, as swift horses speed to a battle. O fire divine, bestow upon us protections, even more effective than the electrical and pneumatic. 6

O fire divine, since your manifestation at the altar, you have been glorious, you are entitled to our homage, and as such the enlightened persons come to your ensign and seek your protections for their prosperity. 7

7

O adorable Lord, may you bestow upon us prosperity and abundant food from heaven and earth so that we may be able to perform beneficial acts efficiently. O divine, O wonder-worker, protect us with your far-reaching indications of favour in response to our profuse praises. 1

O adorable Lord, these hymns are composed in your praise, so that you may reward us with bounteous gifts of kine and horses. O self-radiant Lord, when a man obtains wealth from you, the opulent and nobly-born, he expresses his gratitude through praises. 2

I regard the fire divine as a father, as a brother, as a companion and as a constant friend; I revere the supreme one, his splendour, his divine radiance which is as bright and adorable as of the sun. 3

सिध्रा अग्ने धियो अस्मे सनुत्रीर्यं त्रायसे दम आ नित्यहोता ।
ऋतावा स रोहिदश्वः पुरुक्षुर्द्युभिरस्मा अहभिर्वाममस्तु ॥४॥
द्युभिर्हितं मित्रमिव प्रयोगं प्रत्नमृत्विजमध्वरस्य जारम् ।
बाहुभ्यामग्निमायवोऽजनन्त विक्षु होतारं न्यसादयन्त ॥५॥
स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृणवदप्रचेताः ।
यथायज ऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥६॥
भवा नो अग्नेऽवितोत गोपा भवा वयस्कृदुत नो वयोधाः ।
रास्वा च नः सुमहो हव्यदातिं त्रास्वोत नस्तन्वो३ अप्रयुच्छन् ॥७॥

sidhrá agne dhiyo asmé sánutrīr yáṃ tráyase dáma á nítyahotā | ṛitávā sá rohídaṣvaḥ purukshúr dyúbhir asmā áhabhir vāmám astu || 4 || dyúbhir hitám mitrám iva prayógam pratnám ṛitvíjam adhvarásya jārám | bāhúbhyām agním āyávo 'jananta vikshú hótāraṃ ny àsādayanta || 5 || svayáṃ yajasva diví deva deván kíṃ te pákaḥ kṛiṇavad ápracetāḥ | yáthāyaja ṛitúbhir deva deván evá yajasva tanvàṃ sujāta || 6 || bhávā no agne 'vitótá gopá bhávā vayaskṛíd utá no vayodháḥ | rásvā ca naḥ sumaho havyádātiṃ trásvotá nas tanvò áprayuchan || 7 || २ ||

(८) अष्टमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य त्वाष्ट्रस्त्रिशिरा ऋषिः । (१-६) प्रथमादिषडृचस्याग्निः, (७-९) सप्तम्यादितृचस्य चेन्द्रो देवते । त्रिष्टुप् छन्दः ॥

॥३॥ प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति ।
दिवश्चिदन्ताँ उपमाँ उदानळपामुपस्थे महिषो ववर्ध ॥१॥
मुमोद गर्भो वृषभः ककुद्मानस्रेमा वत्सः शिमीवाँ अरावीत् ।
स देवतात्युद्यतानि कृण्वन्त्स्वेषु क्षयेषु प्रथमो जिगाति ॥२॥

8.

Prá ketúnā bṛihatá yāty agnír á ródasī vṛishabhó roravīti | divás cid ántāñ upamáñ úd ānaḷ apám upásthe mahishó vavardha || 1 || mumóda gárbho vṛishabháḥ kakúdmān asremá vatsáḥ ṣímīvāñ arāvīt | sá devátāty údyatāni kṛiṇván svéshu kshéyeshu prathamó jigāti || 2 ||

O adorable Lord, may our prayers, newly-revealed to us, be effective and fruitful. O constant giver, whomsoever you protect, he becomes the possessor of true knowledge, master of speed (swift horses) and holder of abundant food; may he be granted desirable wealth and may his days be bright and fruitful. 4

Men have generated the fire by their manual efforts i.e. by arms used in attrition. This fire is helpful as a kind friend and adorned with celestial splendour. The fire divine is an eternal generator of seasons, accomplisher of cosmic sacrifice, and all acknowledge him, among people, as the best invoker of Nature's bounties. 5

O divine fire, may you yourself evoke Nature's bounties to perform sacrificial acts. What can one do effectively, who is ignorant and of immature understanding. O fire divine, as you have been performing cosmic sacrificial acts in due seasons for other bounties, may you like-wise evoke yourself also (for the common good). 6

O fire divine, may you be our guardian and protector and be our provider and giver of sustenance. May you bestow upon us, O mighty one, the reward of our offerings and with unceasing care, protect our persons. 7

8

The fire divine traverses heaven and earth with his lofty banner; he, the showerer, roars from heaven to earth. He, the mighty, spreads aloft over the remote and proximate regions of the sky, and enhances his strength in the lap of cosmic waters. 1

He is the embryo (of heaven and earth), the showerer, extremely radiant, glorious, assiduous, excellent offspring of night and dawn. He pleases everyone and conveying our offerings to the assembly of Nature's bounties, he moves as a chief in his own dwelling places. 2

आ यो मूर्धानं पित्रोररब्ध न्यध्वरे दधिरे सूरो अर्णः ।
अस्य पत्मन्नरुषीरश्वबुध्ना ऋतस्य योनौ तन्वो जुषन्त ॥३॥
उषउषो हि वसो अग्रमेषि त्वं यमयोरभवो विभावा ।
ऋताय सप्त दधिषे पदानि जनयन्मित्रं तन्वे स्वायै ॥४॥
भुवश्चक्षुर्मह ऋतस्य गोपा भुवो वरुणो यदृताय वेषि ।
भुवो अपां नपाज्जातवेदो भुवो दूतो यस्य हव्यं जुजोषः ॥५॥

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिः सचसे शिवाभिः ।
दिवि मूर्धानं दधिषे स्वर्षां जिह्वामग्ने चकृषे हव्यवाहम् ॥६॥
अस्य त्रितः क्रतुना वव्रे अन्तरिच्छन्धीतिं पितुरेवैः परस्य ।
सचस्यमानः पित्रोरुपस्थे जामि ब्रुवाण आयुधानि वेति ॥७॥

á yó mūrdhá-
nam pitrór árabdha ny àdhvaré dadhire sū́ro árṇaḥ | ásya pátmann árushīr áṣvabhudhnā ṛitásya yónau tanvò jushanta || 3 || usha-usho hí vaso ágram éshi tvám yamáyor abhavo vibhávā | ṛitáya saptá dadhishe padáni janáyan mitrám tanvè sváyai || 4 || bhúvaṣ cákshur mahá ṛitásya gopá bhúvo váruṇo yád ṛitáya véshi | bhúvo apáṃ nápāj jātavedo bhúvo dūtó yásya havyáṃ jújoshaḥ || 5 || 3 ||

bhúvo yajñásya rájasaṣ ca netá yátrā niyúdbhiḥ sácase ṣivábhiḥ | diví mūrdhánaṃ dadhishe svarsháṃ jihvám agne cakṛishe havyavááham || 6 || asyá tritáḥ krátunā vavré antár ichán dhītím pitúr évaiḥ pára[illegible]ya | sacasyámānaḥ pitrór upásthe jāmí bruvāṇá áyudhāni veti || 7 ||

This fire divine is the promoter and sustainer of the heaven and earth. Men place it in the midst of the altar-fuel, where it consumes the foreheads of wood-sticks. In the fire-altar, which is the chamber of sacrifice, the flames expand, consume the offerings and extend with radiance to all dimensions in due course. 3

O opulent fire divine, you precede dawn after dawn and illuminate the twin (day and night). Engendering the sun from your own person, you retain seven places (regions or seasons) for your performance in the cosmic creation. 4

You are the eye and guardian of the mighty order; when you proceed for cosmic sacrificial creation, you become the lord of celestial light. This omniscient fire divine is the grandson of waters; he is the messenger of those, whose offerings he accepts. 5

This fire divine is the leader of cosmic sacrifice and cosmic creation. In his functions, he is associated with vital forces of Nature, auspicious and speedy like steeds. You sustain the self-effulgent sun, who is chief in heaven; and O fire divine, you make our tongue-like flames the bearer of oblations. 6

On his own accord the cosmic wind (moving in three dimensions of time as well as space) choose the bounty of lightning as his own friend with a desire of playing an equal rôle in the creation's exploits. He takes up his weapons, while singing hymns and carefully being tended in the bosom of heaven, goes forth to dispel darkness. 7

स पित्र्याण्यायुधानि विद्वानिन्द्रेषित आप्त्यो अभ्ययुध्यत् ।
त्रिशीर्षाणं सप्तरश्मिं जघन्वान्त्वाष्ट्रस्य चिन्निः ससृजे त्रितो गाः ॥८॥
भूरीदिन्द्र उदिनक्षन्तमोजोऽवाभिनत्सत्पतिर्मन्यमानम् ।
त्वाष्ट्रस्य चिद्विश्वरूपस्य गोनामाचक्राणस्त्रीणि शीर्षा परा वर्क् ॥९॥

sá pitryāṇy áyudhani vidvan índreshita āptyó abhy àyudhyat | trisírshāṇaṃ saptáraṣmiṃ jaghanván tvāshṭrásya cin níḥ sasṛije tritó gáḥ || 8 || bhúrid índra udínakshantam ójó 'vābhinat sátpatir mányamānam | tvāshṭrásya cid viṣvárūpasya gónām ācakrāṇás tríṇi ṣirshá párā vark || 9 || 4 ||

(९) नवमं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्याम्बरीषः सिन्धुद्वीपस्त्वाष्ट्रस्त्रिशिरा वा ऋषिः । आपो देवताः ।
(१-४, ६) प्रथमादिचतुर्ऋचां षष्ठ्याश्च गायत्री, (५) पञ्चम्या वर्धमाना गायत्री,
(७) सप्तम्याः प्रतिष्ठा गायत्री, (८-९) अष्टमीनवम्योरनुष्टुप् छन्दांसि ॥

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । महे रणाय चक्षसे ॥१॥
यो वः शिवतमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः ॥२॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥३॥
शं नो देवीरभिष्टय आपो भवन्तु पीतये । शं योरभि स्रवन्तु नः ॥४॥
ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् । अपो याचामि भेषजम् ॥५॥
अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा । अग्निं च विश्वशंभुवम् ॥६॥

9.

Āpo hí shṭhá mayobhúvas tá na ūrjé dadhātana | mahé raṇāya cákshase || 1 || yó vaḥ ṣivátamo rásas tásya bhājayatehá naḥ | uṣatír iva mātáraḥ || 2 || tásmā áraṃ gamāma vo yásya ksháyāya jínvatha | ápo janáyathā ca naḥ || 3 || ṣaṃ no devír abhíshṭaya ápo bhavantu pītáye | ṣáṃ yór abhí sravantu naḥ || 4 || íṣānā váryāṇāṃ ksháyantīṣ carshaṇīnám | apó yācāmi bheshajám || 5 || apsú me sómo abravīd antár víṣvāni bheshajá | agníṃ ca viṣváṣaṃbhuvam || 6 ||

He, the son of the cosmic waters, skilled to use his paternal weapons, fights the battle when inspired by the resplendent sun, and destroys the seven-rayed, three-headed evil. Then this fire divine, free from three-fold sins, sets free the waters of the heaven. 8

The fire divine, in the form of lightning, is the protector of the virtuous. He attains vast strength and crushes the arrogant darkness. Shouting loudly, he cuts off the head of obstructive forces of all the three regions, which claim to be the multiform offsprings of the dark clouds. 9

9

Since, waters, you are the source of happiness, grant to us energy-giving food, and an insight to enjoy your divine splendour. 1

Like affectionate mothers, may you bless us that we enjoy in this life your sweetest love. 2

May we, O waters, quickly come to you for food, shelter and procreant strength which you are always pleased to bestow upon us. 3

May the divine waters be propitious to us, for the fulfilment of desires, and for our drinking. Let them shower on us joy and fearlessness. 4

O waters, sovereigns of precious treasures, and granters of habitations to men, I solicit of you medicine (for the cure of my infirmities). 5

Wise men have acclaimed that within the waters dwell all balms that heal, the waters contain all healing herbs, and also the fire, the benefactor of the universe. 6

आपः पृणीत भेषजं वरूथं तन्वे३ मम । ज्योक्च सूर्यं दृशे ॥७॥
इदमापः प्र वहत यत्किं च दुरितं मयि ।
यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥८॥
आपो अद्यान्वचारिषं रसेन समगस्महि ।
पयस्वानग्न आ गहि तं मा सं सृज वर्चसा ॥९॥

ápaḥ priṇītá bheshajám várūtham tanvè máma | jyók ca sūryam driśé || 7 || idám āpaḥ prá vahata yát kíṃ ca duritám mayi | yád vahám abhidudróha yád va śepá utánritam || 8 || ápo adyánv acarisham rásena sám agasmahi | páyasvan agna á gahi tám mā sáṃ srija várcasā || 9 || 5 ||

(१०) दशमं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य (१, ३, ५-७, ११, १३) प्रथमातृतीययोर्ऋचोः पञ्चम्यादितृचस्यैकादशीत्रयोदश्योश्च वैवस्वती यमी ऋषिका, (२, ४, ८-१०, १२, १४) द्वितीयाचतुर्थ्योरष्टम्यादितृचस्य द्वादशीचतुर्दश्योश्च वैवस्वतो यम ऋषिः । (१, ३, ५-७, ११, १३) प्रथमातृतीययोः पञ्चम्यादितृचस्यैकादशीत्रयोदश्योश्च यमः, (२, ४, ८-१०, १२, १४) द्वितीयाचतुर्थ्योरष्टम्यादितृचस्य द्वादशीचतुर्दश्योश्च यमी देवते । (१-१२, १४) प्रथमादिद्वादशर्चां चतुर्दश्याश्च त्रिष्टुप्, (१३) त्रयोदश्याश्च विराट्स्थाना छन्दसी ॥

ओ चित्सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान् ।
पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥१॥
न ते सखा सख्यं वष्ट्येतत्सलक्ष्मा यद्विषुरूपा भवाति ।
महस्पुत्रासो असुरस्य वीरा दिवो धर्तार उर्विया परि ख्यन् ॥२॥
उशन्ति घा ते अमृतास एतदेकस्य चित्त्यजसं मर्त्यस्य ।
नि ते मनो मनसि धाय्यस्मे जन्युः पतिस्तन्व१मा विविश्याः ॥३॥

10.

Ó cit sákhāyaṃ sakhyá vavrityaṃ tiráḥ purú cid arṇavám jaganván | pitúr nápātam á dadhita vedhá ádhi kshámi pratarám didhyanaḥ || 1 || ná te sákhā sakhyáṃ vashty etát sálakshma yád víshurupā bhávati | mahás putráso ásurasya vírā divó dhartára urviyá pári khyan || 2 || uśánti ghā té amrítāsa etád ékasya cit tyajásam mártyasya | ní te máno mánasi dhāyy asmé jányuḥ pátis tanvàm á viviśyāḥ || 3 ||

O waters, bring to perfection all disease-dispelling medicaments for the upkeep of my body, that I may live long to see the bright sun. 7

O waters, take away whatever is wrong or deficient in me, though I may have knowingly violated or deliberately not followed the exhortations (of the elders in respect to the conducts of a healthy life) or taken to untruth. 8

I have just now entered the waters. I have become one with the spirit of the waters. May the fire divine (the divine energy), abiding in the waters come and infuse divine vigour in me. 9

10

(Girl-twin) I entreat my body-friend to come near me as we have to make a long journey.and go across the ocean; for this I wish to have a child, whose you would be the father because this is the natural law that a man sows his seed in the soil of his mate. 1

(Boy-twin) I, your companion, do not desire this type of friendship for although we are of one age, we have different maturities. As we both are not a match, we are not sure that we shall be able to procreate yet. Only persons of mature vitality are capable of enjoying life and progeny. 2

(Girl) Don't you see that immortals take pleasure in a union like this. For them, the age matters not. Of course, this type of union is forbidden to mortals. Let your mind then concur with mine. As the progenitor sun unites with her daughter dawn to produce the day, so may you enjoy my person. 3

न यत्पुरा चकृमा कद्ध नूनमृता वदन्तो अनृतं रपेम ।
गन्धर्वो अप्स्वप्या च योषा सा नो नाभिः परमं जामि तन्नौ ॥४॥
गर्भे नु नौ जनिता दंपती कर्देवस्त्वष्टा सविता विश्वरूपः ।
नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य पृथिवी उत द्यौः ॥५॥

को अस्य वेद प्रथमस्याह्नः क ईं ददर्श क इह प्र वोचत् ।
बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या नॄन् ॥६॥
यमस्य मा यम्यं१ काम आगन्त्समाने योनौ सहशेय्याय ।
जायेव पत्ये तन्वं रिरिच्यां वि चिद्वृहेव रथ्येव चक्रा ॥७॥
न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह ये चरन्ति ।
अन्येन मदाहनो याहि तूयं तेन वि वृह रथ्येव चक्रा ॥८॥
रात्रीभिरस्मा अहभिर्दशस्येत्सूर्यस्य चक्षुर्मुहुरुन्मिमीयात् ।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य बिभृयादजामि ॥९॥
आ घा ता गच्छानुत्तरा युगानि यत्र जामयः कृणवन्नजामि ।
उप बर्बृहि वृषभाय बाहुमन्यमिच्छस्व सुभगे पतिं मत् ॥१०॥

ná yát purá cakṛimá kád dha nūnám ṛitá vádanto ánṛitam rapema | gandharvó apsv ápyā ca yóshā sá no nábhiḥ paramám jāmí tán nau || 4 || gárbhe nú nau janitá dámpatī kar devás tváshṭā savitá viṣvárūpaḥ | nákir asya prá minanti vratáni véda nāv asyá prithiví utá dyaúḥ || 5 || 6 ||

kó asyá veda prathamásyáhnaḥ ká īm dadarṣa ká ihá prá vocat | bṛihán mitrásya váruṇasya dháma kád u brava āhano vícyā nṛin || 6 || yamásya mā yamyàm káma ágan samānó yónau sahaṣéyyāya | jāyéva pátye tanvàm riricyām ví cid vṛiheva ráthyeva cakrá || 7 || ná tishṭhanti ná ní mishanty eté devánām spáṣa ihá yé cáranti | anyéna mád āhano yāhi túyam téna ví vṛiha ráthyeva cakrá || 8 || rátrībhir asmā áhabhir daṣasyet súryasya cákshur múhur ún mimīyāt | divá prithivyá mithuná sábandhū yamír yamásya bibhṛiyād ájami || 9 || á ghā tá gachān úttarā yugáni yátra jāmáyaḥ kṛiṇávann ájāmi | úpa barbṛihi vṛishabháya bāhúm anyám ichasva subhage pátim mát || 10 || 7 ||

(Boy) We shall not do what might have been done formerly. How can we, so far abiding by natural laws, go to what is not lawful. Surely, the sun goes to the waters (ocean or firmament) and the waters become his bride, such is our bond, and such are our mighty lofty relations. 4

(Girl) The divine architect, the impeller of all, is shaping the multiforms. Even in the womb, he has made us husband and wife (who as twins we have been clasping each other). No one can violate Lord's holy ordinances; earth and heaven recognize our union. 5

(Boy) Who knows what happens at the first day of existence? Who has beheld it and who can now declare it? The laws of Nature, e.g., the sun and waters, are very mysterious. No man can speak of them with certainty. 6

(Girl) I, the wife, am possessed by love of you as my husband; and wish your intimate nearness; I, as wife, surrender myself to my husband; let us exert ourselves to meet each other in union, like the two wheels of the cart. 7

(Boy) Those sentinels of the divine powers, who wander around us, never close their eyes and never stop moving. May you hasten to associate quickly with someone else, other than me and exert yourself in union like the two wheels of the cart. 8

(Girl) To Him, the Lord of justice, let every worshipper sacrifice both days and nights; on Him, let the eye of the sun, repeatedly rise; may the kindered pair, (day and night) unite with heaven and earth. I, the girl, would adhere to impartial verdict of yours, the Lord of justice. May a wife bear the child of her husband only. 9

(Boy) Surely, the subsequent ages will come when girls would choose boys, who are not the brothers (as husband), therefore, O auspicious one, choose some other strong young man for your husband — other than me, a twin-brother of yours; and make your arm a pillow for this mate. 10

किं भ्रातासद्यदनाथं भवाति किमु स्वसा यन्निर्ऋतिर्निगच्छात् ।
काममूता बह्वे३तद्रपामि तन्वा मे तन्वं१ सं पिपृग्धि ॥११॥
न वा उ ते तन्वा तन्वं१ सं पपृच्यां पापमाहुर्यः स्वसारं निगच्छात् ।
अन्येन मत्प्रमुदः कल्पयस्व न ते भ्राता सुभगे वष्ट्येतत् ॥१२॥
बतो बतासि यम नैव ते मनो हृदयं चाविदाम ।
अन्या किल त्वां कक्ष्येव युक्तं परि ष्वजाते लिबुजेव वृक्षम् ॥१३॥
अन्यमू षु त्वं यम्यन्य उ त्वां परि ष्वजाते लिबुजेव वृक्षम् ।
तस्य वा त्वं मन इच्छा स वा तवाधा कृणुष्व संविदं सुभद्राम् ॥१४॥

kím bhrátasad yád anāthám bhávāti kím u svásā yán nirṛitir nigáchat | kámamūta bahv ètád rapāmi tanvà me tanvàṃ sám pipṛigdhi || 11 || ná vá u te tanvà tanvàṃ sám papṛicyām pāpám āhur yáḥ svásāraṃ nigáchāt | anyéna mát pramúdaḥ kalpayasva ná te bhrátā subhage vashṭy etát || 12 || bató batasi yama naívá te máno hṛídayaṃ cāvidāma | anyá kíla tvám kakshyèva yuktám pári shvajāte líbujeva vṛikshám || 13 || anyám ū shú tvám yamy anyá u tvám pári shvajāte líbujeva vṛikshám | tásya vā tvám mána ichá sá vā távádhā kṛiṇushva saṃvídaṃ súbhadrām || 14 || 8 ||

(११) एकादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरर्हविर्धान ऋषिः । अग्निर्देवता । (१-६) प्रथमादिषडृचस्य जगती, (७-९) सप्तम्यादितृचस्य च त्रिष्टुप् छन्दसी ॥

वृषा वृष्णे दुदुहे दोहसा दिवः पयांसि यह्वो अदितेरदाभ्यः ।
विश्वं स वेद वरुणो यथा धिया स यज्ञियो यजतु यज्ञियाँ ऋतून् ॥१॥

11.

Vṛíshā vṛishṇe duduhe dóhasā diváḥ páyāṅsi yahvó áditer ádābhyaḥ | víśvaṃ sá veda váruṇo yáthā dhiyá sá yajñíyo yajatu yajñíyāñ ṛitūn || 1 ||

(Girl) What sort of brother you are, who are leaving me helpless? What unfortunate sister I am who is receiving torture at your hands, disappointed without union. I am uttering these words of sentiment forced by passionate love towards you; please do hold me in your close embraces. 11

(Boy) I will not fold my arms about your body; I take you as my sister at the moment, and people call him a sinner who approaches his sister; so enjoy union with some one other than me; your brother has no such desire. 12

(Girl) Alas, O Yama, my husband, you are indeed a weakling; I find no trace of heart or spirit in you. Do you want that some other female embraces you as a creeper clings to a tree. 13

(Boy) O Girl, my twin, may you embrace some one else, and let that one embrace you as a creeper clings to a tree; let him win over your heart and may you seek his affection, and may this be a happy union. 14

11

The great, the unconquerable, the showerer fire divine yields the rain water (or streams of prosperity) from heaven for the unwearing devotees on the earth. Like our lord of cosmic waters, he knows all by his understanding. May he, the (fire divine) performer of cosmic sacrificial acts, assign proper seasons for sacrificial acts. 1

रपद्गन्धर्वीरप्या च योषणा नदस्य नादे परि पातु मे मनः ।
इष्टस्य मध्ये अदितिर्नि धातु नो भ्राता नो ज्येष्ठः प्रथमो वि वोचति ॥२॥
सो चिन्नु भद्रा क्षुमती यशस्वत्युषा उवास मनवे स्वर्वती ।
यदीमुशन्तमुशतामनु क्रतुमग्निं होतारं विदथाय जीजनन् ॥३॥
अध त्यं द्रप्सं विभ्वं विचक्षणं विराभरदिषितः श्येनो अध्वरे ।
यदी विशो वृणते दस्ममार्या अग्निं होतारमध धीरजायत ॥४॥
सदासि रण्वो यवसेव पुष्यते होत्राभिरग्ने मनुषः स्वध्वरः ।
विप्रस्य वा यच्छशमान उक्थ्यं१ वाजं ससवाँ उपयासि भूरिभिः ॥५॥

उदीरय पितरा जार आ भगमियक्षति हर्यतो हृत्त इष्यति ।
विवक्ति वह्निः स्वपस्यते मखस्तविष्यते असुरो वेपते मती ॥६॥
यस्ते अग्ने सुमतिं मर्तो अक्षत्सहसः सूनो अति स प्र शृण्वे ।
इषं दधानो वहमानो अश्वैरा स द्युमाँ अमवान्भूषति द्यून् ॥७॥

rápad gandharvír ápyā ca yóshaṇā nadásya nādé pári pātu me mánaḥ | ishṭásya mádhye áditir ní dhātu no bhrā́tā no jyeshṭháḥ prathamó ví vocati || 2 || só cin nú bhadrā́ kshumátī yáṣasvaty ushā́ uvāsa mánave svàrvatī | yád īm uṣántam uṣatā́m ánu krátum agním hótāraṃ vidáthāya jíjanan || 3 || ádha tyáṃ drapsáṃ vibhvàṃ vicakshaṇáṃ vír ábharad ishitáḥ ṣyenó adhvaré | yádī víṣo vriṇáte dasmám ā́ryā agním hótāram ádha dhír ajāyata || 4 || sádāsi raṇvó yávaseva púshyate hótrābhir agne mánushaḥ svadhvaráḥ | víprasya vā yác chaṣamāná ukthyàṃ vā́jaṃ sasavā́ñ upayā́si bhū́ribhiḥ || 5 || ० ||

úd īraya pitárā jārá ā́ bhágam íyakshati haryató hṛittá ishyati | vívakti váhniḥ svapasyáte makhás tavishyáte ásuro vépate matī́ || 6 || yás te agne sumatím márto ákshat sáhasaḥ sūno áti sá prá ṣriṇve | ísham dádhāno váhamāno áṣvair ā́ sá dyumā́ñ ámavān bhūshati dyū́n || 7 ||

May the goddess of lightning, abiding in the clouds, and amid the roaring of rivers, be propitious to my heart. May the fire of eternity enable us to accomplish all that we desire and may our eldest brother, the sustainer, the chief (among worshippers) repeat his various laudations. 2

May that very auspicious dawn, rich in store of food, splendid, shine out for man with heavenly lustre. (May this happen) when the worshippers bring forth in the congregation the yearning fire divine to be the invoker of the yearning Nature's bounties. 3

When falcon, the celestial spirit, brings the flowing drops of divine, illustrious elixir, from afar for the sacred performance, then the holy sages choose the splendrous fire divine as the ministrant priest for performing sacred ceremonies. 4

O fire divine, you are ever kind to him who feeds you (with offerings) as the pastures feed (the herds); may you be well-worshipped with man's noble performances. May you come along with many divinities, commending the praise of the wise and partaking of the sacrificial food. 5

The (sun), destroyer of darkness, extends his radiance from heaven to earth; the worshipper desires to offer homage, and with all his heart wishes to repeat his praises to him. The fire divine performs his sacred duties; the noble work is augmented and the wicked is stirred with the sacred hymn. 6

O fire divine, the mortal who obtains your favour is widely honoured; he gathers abundant strength, and being exalted by his vigorous horses (the swift activities), he becomes illustrious and powerful; he makes his life rich in splendour. 7

यदग्न एषा समितिर्भवाति देवी देवेषु यजता यजत्र ।
रत्ना च यद्विभजासि स्वधावो भागं नो अत्र वसुमन्तं वीतात् ॥८॥
श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य द्रवित्नुम् ।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥९॥

yád agna esbá sámitir bhávāti deví devéshu yajatá yajatra | rátnā ca yád vibhájāsi svadhāvo bhāgám no átra vásumantam vītāt || 8 || ṣrudhí no agne sádane sadhásthe yukshvá rátham amṛítasya dravitnúm | á no vaha ródasī deváputre mákir devánām ápa bhūr ihá syāḥ || 9 || 10 ||

(१२) द्वादशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिर्हविर्धान ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१.१॥ द्यावा ह क्षामा प्रथमे ऋतेनाभिश्रावे भवतः सत्यवाचा ।
देवो यन्मर्तान्यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं यन् ॥१॥
देवो देवान्परिभूर्ऋतेन वहा नो हव्यं प्रथमश्चिकित्वान् ।
धूमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान् ॥२॥
स्वावृग्देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी ।
विश्वे देवा अनु तत्ते यजुर्गुर्दुहे यदेनी दिव्यं घृतं वाः ॥३॥

12.

Dyávā ha kshámā prathamé ṛiténābhiṣrāvé bhavataḥ satyavácā | devó yán mártān yajáthāya kṛiṇván sídad dhótā pratyáñ svám ásum yán || 1 || devó deván paribhúr ṛiténa váhā no havyám prathamáṣ cikitván | dhūmáketuḥ samídhā bhárijīko mandró hótā nítyo vācá yájīyān || 2 || svávṛig devásyāmṛítam yádī gór áto jātáso dhārayanta urví | víṣve devá ánu tát te yájur gur duhé yád énī divyám ghṛitám váḥ || 3 ||

O fire divine, when this united praise is expressed in the divine assembly and amid enlightened sages of the sacred synod, then you, the bearer of the oblation, distribute the precious treasures and allot our portion of the riches to us. 8

O fire divine, enshrined in the sacred dwelling, may you hear us and harness your swift chariot of ambrosia; may you bring to us the elixir of radiant heaven and earth; let none of the cosmic divine powers be absent from our place of worship, and may you yourself be present. 9

12

When the radiant fire divine is established at the altar as the invoker of all Nature's bounties, assumes all his vital vigour, and urges men to offer worship, may heaven and earth, most prominent, and the declarers of truth, come at the invocation, and participate in the cosmic rites. 1

May you, O radiant divine fire, surrounded by other Nature's bounties, carry our oblations according to the eternal laws; you are most eminent, all-wise, smoke-bannered, fuel-kindled, straight-radiant, blissful, eternal invoker and praise-worthy through hymns. 2

When the self-radiant ambrosia of the divine fire is generated, the products of this blissful elixir sustain both heaven and earth. All the enlightened sages glorify this sacrificial act of yours and praise the celestial nutritious water, which your bright lustre milks forth from heaven. 3

अर्चामि वां वर्धायापो घृतस्नू द्यावाभूमी शृणुतं रोदसी मे ।
अहा यद्द्यावोऽसुनीतिमयन्मध्वा नो अत्र पितरा शिशीताम् ॥४॥
किं स्विन्नो राजा जगृहे कदस्याति व्रतं चकृमा को वि वेद ।
मित्रश्चिद्धि ष्मा जुहुराणो देवाञ्छ्लोको न यातामपि वाजो अस्ति ॥५॥

॥१२॥

दुर्मन्त्वत्रामृतस्य नाम सलक्ष्मा यद्विषुरूपा भवाति ।
यमस्य यो मनवते सुमन्त्वग्ने तमृष्व पाह्यप्रयुच्छन् ॥६॥
यस्मिन्देवा विदथे मादयन्ते विवस्वतः सदने धारयन्ते ।
सूर्ये ज्योतिरदधुर्मास्यक्तून्परि द्योतनिं चरतो अजस्रा ॥७॥
यस्मिन्देवा मन्मनि संचरन्त्यपीच्ये न वयमस्य विद्म ।
मित्रो नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत् ॥८॥
श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य द्रवित्नुम् ।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥९॥

arcāmi vāṃ várdhāyápo ghṛitasnū dyávābhūmi ṣriṇutáṃ rodasi me | áhā yád dyávó 'sunītim áyan mádhvā nó átra pitárā ṣiṣītām || 4 || kíṃ svin no rájā jagṛihe kád asyáti vratáṃ cakṛimā kó ví veda | mitrás cid dhí shmā juhurāṇó deváñ chlóko ná yātám ápi vájo ásti || 5 || 11 ||

durmántv átrāmṛítasya náma sálakshmā yád víshurūpā bhávati | yamásya yó manávate sumántv ágne tám ṛishva pāhy áprayuchan || 6 || yásmin devá vidáthe mādáyante vivásvataḥ sádane dhāráyante | sū́rye jyótir ádadhur māsy aktún pári dyotaním carato ájasrā || 7 || yásmin devá mánmani saṃcáranty apīcyè ná vayám asya vidma | mitró no átrāditir ánāgān savitá devó váruṇāya vocat || 8 || ṣrudhí no agne sádane sadhásthe yukshvá — || 9 || 12 ||

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11. 9 ṣrudhí. sadhá-sthe yukshvā rodasi *iti* devápūtre *iti* de-

I glorify you, O heaven and earth, that you pour forth rain water to make me prosperous. May you hear me, O both the worlds, when devotees proceed to perform their benevolent duties. May you, our protectors, refresh us with ambrosia. 4

But, will the radiant fire divine accept our oblations, our homage? How duly we keep our pledges to him, who knows? You have been affectionately invoked, and as such let our invocations be now conveyed to Nature's bounties in a suitable manner, and also the offerings. 5

It is hard to understand the mystical nature of the immortal; though of one origin, she assumes different forms; O fire divine, may you guard him ceaselessly, who ponders over the name of the Supreme Ordainer, easy to comprehend. 6

In him the cosmic radiant powers rejoice during the sacrifice, sitting around the altar. They grant splendour to the sun and beams to moon, and the two untiringly provide the brightness to the surroundings. 7

When he, all-illumining, is present there, Nature's bounties assemble. But when he is concealed, we have no knowledge of his stay. In that case, let the sun, Mother infinitv. Lord of Eternity and the Lord the impeller declare to the ordainer that we are free from sin. 8

May you, O adorable Lord, staying in a common dwelling along with all divine powers, hear us, and harness your speedy chariot of divine ambrosia. May you bring to us, O heaven and earth, the daughter of the divine. Let none of the divine powers be absent, whilst you are present. 9

(१३) त्रयोदशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यादित्यो विवस्वानाङ्गिर्हविर्धानो वा ऋषिः । हविर्धाने शकटे देवते ।
(१-४) प्रथमादिचतुर्ऋचां त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दसी ॥

युजे वां ब्रह्म पूर्व्यं नमोभिर्वि श्लोक एतु पथ्येव सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥१॥
यमे इव यतमाने यदैतं प्र वां भरन्मानुषा देवयन्तः ।
आ सीदतं स्वमु लोकं विदाने स्वासस्थे भवतमिन्दवे नः ॥२॥

पञ्च पदानि रुपो अन्वरोहं चतुष्पदीमन्वेमि व्रतेन ।
अक्षरेण प्रति मिम एतामृतस्य नाभावधि सं पुनामि ॥३॥
देवेभ्यः कमवृणीत मृत्युं प्रजायै कममृतं नावृणीत ।
बृहस्पतिं यज्ञमकृण्वत ऋषिं प्रियां यमस्तन्वं प्रारिरेचीत् ॥४॥
सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवतन्नृतम् ।
उभे इदस्योभयस्य राजत उभे यतेते उभयस्य पुष्यतः ॥५॥

13.

Yujé vām bráhma pūrvyám námobhir ví ślóka etu pathyèva sūréḥ | śriṇvántu víśve amrítasya putrā́ ā́ yé dhā́mani divyā́ni tasthúḥ || 1 || yamé iva yátamāne yád aítam prá vām bharan mā́nushā devayántaḥ | ā́ sīdatam svám u lokám vídāne svāsasthé bhavatam índave naḥ || 2 ||

páñca padā́ni rupó ánv aroham cátushpadīm ánv emi vraténa | áksharena práti mima etā́m ritásya nā́bhāv ádhi sám punami || 3 || devébhyaḥ kám avrinīta mrityúm prajā́yai kám amrítam nā́vrinīta | bríhaspátim yajñám akrinvata ríshim priyā́m yamás tanvàm prā́rirecīt || 4 || saptá ksharanti śíśave marútvate pitré putrā́so ápy avīvatann ritám | ubhé íd asyobháyasya rājata ubhé yatete ubháyasya pushyataḥ || 5 || 13 ||

13

I yoke you two (mind and speech) with the eternally existing Vedic lore. May the fame and glory of our chant spread on all sides like the sweet songs of a devotee. May all sons of immortal Lord, who inhabit the celestial regions, hear it. 1

When you two come near, speeding like twin sisters, devout worshippers take care of you. May you, knowing your status, establish yourself and be helpful in securing ultimate bliss. 2

I ascend in five steps, the four of which are through speeches (*para, pasyanti, madhyama* and *vaikhari*). The fifth is through the sacred syllable – OM – when I reach summit of my prayer, I purify my soul at the feet of my Supreme Lord – navel of the cosmic sacrifice. 3

When does the ordainer choose death for divine powers? When does He not choose immortality for mankind? Let the attainment of divine knowledge be the sacred objective of your sacrifice. May the ordainer preserve our dear body. 4

The seven vital breathings, like the sons, offer laudation to the glorious and the adorable parent, the self (the *atman* born in a mortal body); they, his sons, utter his true praise. You both (the *atman* and the vital breathings, the *prana*) are lords of both: you both exert yourselves; and are the nourishers of both. 5

(१४) चतुर्दशं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य वैवस्वतो यम ऋषिः । (१-५, १३-१६) प्रथमादिपञ्चर्चां त्रयोदश्यादिचतसृणाञ्च यमः, (६) षष्ठ्या अङ्गिरःपितृअथर्वभृगवः, (७-९) सप्तम्यादितृचस्य लिङ्गोक्ताः पितरो वा, (१०-१२) दशम्यादितृचस्य च सारमेयौ श्वानौ देवताः । (१-१२) प्रथमादिद्वादशर्चां त्रिष्टुप्, (१३-१४, १६) त्रयोदशीचतुर्दशीषोडशीनामनुष्टुप्, (१५) पञ्चदश्याश्च बृहती छन्दांसि ॥

॥१४॥ परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥१॥
यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ ।
यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्या३ अनु स्वाः ॥२॥

मातली कव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः ।
यांश्च देवा वावृधुर्ये च देवान्त्स्वाहान्ये स्वधयान्ये मदन्ति ॥३॥
इमं यम प्रस्तरमा हि सीदाङ्गिरोभिः पितृभिः संविदानः ।
आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हविषा मादयस्व ॥४॥
अङ्गिरोभिरा गहि यज्ञियेभिर्यम वैरूपैरिह मादयस्व ।
विवस्वन्तं हुवे यः पिता तेऽस्मिन्यज्ञे बर्हिष्या निषद्य ॥५॥

14.

Pareyivāṅsam pravato mahir ánu bahúbhyaḥ pánthām anupaspaśanám | vaivasvatáṃ saṃgámanaṃ jánānāṃ yamáṃ rájānaṃ havíshā duvasya || 1 || yamó no gātúm prathamó viveda naishá gávyūtir ápabhartavá u | yátrā naḥ púrve pitáraḥ pareyúr ená jajñānáḥ pathyā̀ ánu sváḥ || 2 || mátalī kavyair yamó áñgirobhir bṛíhaspátir ṛíkvabhir-vāvṛidhānáḥ | yáṅś ca devá vāvṛidhúr yé ca deván sváhānyé svadhá-yānyé madanti || 3 || imám yama prastarám á hí sídáñgiro-bhiḥ pitṛíbhiḥ saṃvidānáḥ | á tvā mántrāḥ kaviśastá va-hantv ená rājan havíshā mādayasva || 4 || áñgirobhir á gahi yajñíyebhir yáma vairūpair ihá mādayasva | vivasvantaṃ huve yáḥ pitá te 'smin yajñé barhíshy á nishádya || 5 || ॥

14

May you worship with homage the lord of cosmic order, the lord of solar energies, the lord who gathers men together, who conducts them who are virtuous over the earth (i.e. during this life) and shows the path of heaven (i.e. the path of immortality) to many. 1

The lord of cosmiç order, the chief, knows what is good and what is evil for us; no one can debar us from that glorious path on which our forefathers have gone. All men, born on this earth, tread their own paths which they have made for themselves. 2

Men, who know the secret of cosmic order, prosper through their sacred words; men of discipline prosper with austerity; men of divine wisdom prosper through their chantings. They who exalt the divine powers are blessed by them, and rejoice in offering prayers with sacred word SVAHA and some take delight in uttering *SVADHA* (in offerings). 3

O man of discipline, may you come associated with wise and vigorous men of action, and be seated on this sacred place of benevolent services; may the prayers recited by the priests bring you here. O glorious man, let this offering make you joyful. 4

Come here, O man of discipline, with the venerable holy men of various disciplines, and be exhilarated; I invoke the illustrious priest, one like your father, to be with us at this sacred place of service. 5

॥१५॥ अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥६॥
प्रेहि प्रेहि पथिभिः पूर्व्येभिर्यत्रा नः पूर्वे पितरः परेयुः ।
उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥७॥
सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।
हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ॥८॥
अपेत वीत वि च सर्पतातोऽस्मा एतं पितरो लोकमक्रन् ।
अहोभिरद्भिरक्तुभिर्व्यक्तं यमो ददात्यवसानमस्मै ॥९॥
अति द्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा ।
अथा पितॄन्त्सुविदत्रां उपेहि यमेन ये सधमादं मदन्ति ॥१०॥

॥१६॥ यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षी नृचक्षसौ ।
ताभ्यामेनं परि देहि राजन्त्स्वस्ति चास्मा अनमीवं च धेहि ॥११॥

áṅgiraso naḥ pitáro návagvā átharvāṇo bhṛ́gavaḥ somyā́saḥ | téshāṃ vayáṃ sumataú yajñíyānām ápi bhadré saumanasé syāma || 6 || préhi préhi pathíbhiḥ pūrvyébhir yátrā naḥ pū́rve pitáraḥ pareyúḥ | ubhā́ rā́jānā svadháyā mádantā yamáṃ paṣyāsi váruṇaṃ ca deváṃ || 7 || sáṃ gachasva pitṛ́bhiḥ sáṃ yaméneshṭāpūrténa paramé vyóman | hitvā́yāvadyáṃ púnar ástam éhi sáṃ gachasva tanvā̀ suvárcāḥ || 8 || ápeta vī́ta ví ca sarpatā́to 'smā́ etáṃ pitáro lokám akran | áhobhir adbhír aktúbhir vyáktaṃ yamó dadāty avasā́nam asmai || 9 || áti drava sārameyaú ṣvā́nau caturakshaú ṣabálau sādhúnā pathā́ | áthā pitṝ́n suvidátrāñ úpehi yaména yé sadhamā́daṃ mádanti || 10 || 15 ||

yaú te ṣvā́nau yama rakshitā́rau caturakshaú pathirā́kshī nṛcákshasau | tā́bhyām enam pári dehi rājan svastí cāsmā anamīváṃ ca dhehi || 11 ||

May we ever have a place in the company of these venerable forefathers, and enjoy their gracious long kindness. Some of them are our fire – technicians, non-violent, austere, enlightened with spiritual knowledge and endowed with creative intelligence. 6

March on and on by the pathways whereon our forefathers have gone before us; may you then realize the presence of the Supreme who is our illustrious Lord of cosmic order and the Lord of cosmic intelligence, rejoicing in SVADHA. 7

May you be united with your forefathers, also with the Lord of cosmic order and experience the fulfilment of your wishes in the highest heaven. May you discard iniquity and seek your new abode and unite yourself to another celestial body. 8

Go from here, unworthy ones, depart and go away far and far; your forefathers have provided this place for worthy. The Lord of cosmic order bestows on him the place. Which is consecrated with days, dewy dawns, and nights. 9

May you pass by a secure path beyond the two – spotted, four-eyed, pair of dogs (nights and days), black and white in colour, born of dawn. May you then join your gracious forefathers at the place where they rejoice in company with the Lord or cosmic order. 10

O sovereign Lord of cosmic order, may you entrust us to the protection of your two watch-dogs (days and nights), which are four – eyed guardians of the pathways, and observers of men. Please grant us prosperity and health. 11

उरूणसावसुतृपा उदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु ।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥१२॥
यमाय सोमं सुनुत यमाय जुहुता हविः ।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥१३॥
यमाय घृतवद्धविर्जुहोत प्र च तिष्ठत ।
स नो देवेष्वा यमद्दीर्घमायुः प्र जीवसे ॥१४॥
यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन ।
इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृद्भ्यः ॥१५॥
त्रिकद्रुकेभिः पतति षळुर्वीरेकमिद्बृहत् ।
त्रिष्टुब्गायत्री छन्दांसि सर्वा ता यम आहिता ॥१६॥

urūṇasáv asutṛípā udum-balaú yamásya dūtaú carato jánāñ ánu | táv asmábhyam dṛiśáye súryāya púnar dātām ásum adyéhá bhadrám || 12 || yamáya sómaṃ sunuta yamáya juhutā havíḥ | yamáṃ ha yajñó gachaty agnídūto áraṃkṛitaḥ || 13 || yamáya ghṛitávad dhavír juhóta prá ca tishṭhata | sá no devéshv á yamad dīrghám áyuḥ prá jīváse || 14 || yamáya mádhumattamaṃ rájñe havyáṃ juhotana | idáṃ náma ṛíshibhyaḥ pūrvajé-bhyaḥ púrvebhyaḥ pathikṛídbhyaḥ || 15 || tríkadrukebhiḥ pa-tati shál urvír ékam íd bṛihát | trishṭúb gāyatrí chándāṅsi sárvā tá yamá áhitā || 16 || 16 ||

(१५) पञ्चदशं सूक्तम्

(१–१४) चतुर्दशर्चस्यास्य सूक्तस्य यामायनः शङ्ख ऋषिः । पितरो देवताः । (१–१०, १२–१४) प्रथमादिदशर्चां द्वादश्यादितृचस्य च त्रिष्टुप्, (११) एकादश्याश्च जगती छन्दसी ॥

॥१७॥ उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥१॥

15.

Úd īratām ávara út párāsa ún madhyamáḥ pitáraḥ somyásaḥ | ásuṃ yá īyúr avṛiká ṛitajñás té no 'vantu pi-táro háveshu || 1 ||

These messengers of the Lord of cosmic order are broad-nosed, possessors of vast strength, insatiating with the life (of mortals) and roam among the people. May they restore us this day a prosperous existence, that we (in this body) may see the sun-shine (for a long time). 12

May you offer sincere prayers to the Lord of cosmic order and present to Him rich oblations. Verily the sacrificial homage, of which fire divine is the messenger, proceeds to the Lord or cosmic order. 13

Offer the oblation of your loving devotion, pure as clarified butter, to the Lord or cosmic order and be near to the altar. It is He, amidst divine powers, who grants us a long life to live. 14

Offer the Lord of cosmic order this rich and sweet oblation; may we bow down before our fore-fathers and sages of ancient times, who carve for us these virtuous paths. 15

Great is this one, the Lord of time, who acquires six seasonal sacrifices by his three-fold daily movements; All the sacred metres, the TRISTUBH (heaven), the GAYATRI (earth) and the remaining ones (the space directions), converge in the Lord of cosmic order. 16

15

May our such elders, as who in their status are below us, or are higher up, or are of intermediate order, rise high and be kindhearted (towards us). May they, who are aware of the secrets of eternal laws and have attained a life of subtile form, come to protect us upon our invocations. 1

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु विक्षु ॥२॥
आहं पितॄन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥३॥
बर्हिषदः पितर ऊत्यर्वागिमा वो हव्या चकृमा जुषध्वम् ।
त आ गतावसा शंतमेनाथा नः शं योररपो दधात ॥४॥
उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥५॥

॥१८॥ आच्या जानु दक्षिणतो निषद्येमं यज्ञमभि गृणीत विश्वे ।
मा हिंसिष्ट पितरः केन चिन्नो यद्व आगः पुरुषता कराम ॥६॥
आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात ॥७॥
ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः प्रतिकाममत्तु ॥८॥

idám pitṛíbhyo námo astv adyá yé púrvāso yá úparāsa īyúḥ | yé párthive rájasy á níshattā yé vā nūnám suvṛijánāsu vikshú || 2 || áhám pitṛín suvidátrāñ avitsi nápātam ca vikrámaṇam ca víshṇoḥ | barhishádo yé svadháyā sutásya bhájanta pitvás tá ihágamishṭhāḥ || 3 || bárhishadaḥ pitara ūty àrvág imá vo havyá cakṛimā jushádhvam | tá á gatávasā sámtamenáthā naḥ sáṃ yór arapó dadhāta || 4 || úpahūtāḥ pitáraḥ somyáso barhishyèshu nidhíshu priyéshu | tá á gamantu tá ihá sruvantv ádhi bruvantu tè 'vantv asmán || 5 || 17 ||

ácyā jánu dakshiṇató nishádyemám yajñám abhí gṛiṇīta víṣve | má hiṅsishṭa pitaraḥ kéna cin no yád va ágaḥ purushátā kárāma || 6 || ásīnāso aruṇínām upásthe rayím dhatta dāṣúshe mártyāya | putrébhyaḥ pitaras tásya vásvaḥ prá yachata tá ihórjam dadhāta || 7 || yé naḥ púrve pitáraḥ somyáso 'nūhiré somapīthám vásishṭhāḥ | tébhir yamáḥ saṃrarāṇó havíṅshy uṣánn uṣádbhiḥ pratikāmám attu || 8 ||

Now may this homage of ours be offered today to those elders who are our predecessors and to those who are our successors; to those who are established in the terrestrial sphere and to those who are present among opulent people. 2

I have invited today to my place the elders who are well-cognizant of the details of sacrifice, of its infallibility and progressive advancement. May they, who through their wisdom, enjoy the knowledge of this cosmic world and of the cosmic elixir, come to bless us. 3

May our elders, of mature experience, engaged in sacred works, come to help us. We have made these oblations for you; may you accept them. May you come to us with your most auspicious protection and bestow upon us health and happiness and a faultless life. 4

May our revered elders come to us when invoked and help us in accomplishing our dear benevolent works. May they listen to our prayers; may they speak to us, be gracious unto us and protect us. 5

May you sit down to our right side with bended knees (in reverence to sacrifice) and accept our offerings with favour; May you not punish us for a sin, which through our human fraility, we might have committed towards you. 6

Seated in the proximity of the radiant flames of altar, may you bestow riches on the mortal devotee, who offers you a homage. May you, O elders, give wealth to your sons, the devotees; and may you grant us strengthening food. 7

May the Lord of cosmic order, a lover of prayers, on propitiation, partake at pleasure of the offerings, along with the kind-hearted (lovers of divine elixir), along with the possessors of great wealth and also along with them who convey oblations to the enlightened people, as well as to the elders. 8

ये तातृषुर्देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कैः ।
आग्ने याहि सुविदत्रेभिरर्वाङ् सत्यैः कव्यैः पितृभिर्घर्मसद्भिः ॥९॥
ये सत्यासो हविरदो हविष्पा इन्द्रेण देवैः सरथं दधानाः ।
आग्ने याहि सहस्रं देववन्दैः परैः पूर्वैः पितृभिर्घर्मसद्भिः ॥१०॥

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः ।
अत्ता हवींषि प्रयतानि बर्हिष्यथा रयिं सर्ववीरं दधातन ॥११॥
त्वमग्न ईळितो जातवेदोऽवाड्ढव्यानि सुरभीणि कृत्वी ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि ॥१२॥
ये चेह पितरो ये च नेह याँश्च विद्म याँ उ च न प्रविद्म ।
त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥१३॥
ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराळसुनीतिमेतां यथावशं तन्वं कल्पयस्व ॥१४॥

yé tātṛishúr devatrā́ jéhamānā hotrāvída stómatashṭāso arkaíḥ | ágne yāhi suvidátrebhir arvā́ṅ satyaíḥ kavyaíḥ pitṛíbhir gharmasádbhiḥ || 9 || yé satyā́so havirádo havishpā́ índreṇa devaíḥ sarátham dádhānāḥ | ágne yāhi sahásram devavandaíḥ páraiḥ pū́rvaiḥ pitṛíbhir gharmasádbhiḥ || 10 || 18 ||

ágnishvāttāḥ pitara éhá gachata sádaḥ-sadaḥ sadata supraṇītayaḥ | attá havíṅshi práyatāni barhíshy áthā rayím sárvavīram dadhātana || 11 || tvám agna īḷitó jātavedó 'vāḍ ḍhavyā́ni surabhī́ṇi kṛitví | prádāḥ pitṛíbhyaḥ svadháyā té akshann addhí tvám deva práyatā havíṅshi || 12 || yé cehá pitáro yé ca néhá yā́ṅç ca vidmá yā́ṅ u ca ná pravidmá | tvám vettha yáti té jātavedaḥ svadhā́bhir yajñám súkṛitam jushasva || 13 || yé agnidagdhā́ yé ánagnidagdhā mádhye diváḥ svadháyā mādáyante | tébhiḥ svarā́ḷ ásunītim etā́m yathāvaçám tanvàm kalpayasva || 14 || 19 ||

Come, O fire divine, to our presence with these elders of mature experience, who are possessed of knowledge but still thirsty for a new light, who are skilled in sacred works and are the reciters of praise-hymns, are truth-speaking, are seers, ever-busy in benevolent services and who have attained their position among the enlightened men. 9

Come, O fire divine, with thousands of our elders, of old and new, ever busy in benevolent services, praisers of the divine powers, truthful, enjoyers of food and drink and who in hierarchy belong to the group of enlightened persons and are their leaders. 10

O elders with experience of fire — rituals, come to this solemnity. O glorious leaders, take your assigned seats and enjoy the duties and privileges assigned to you in this place of sacrifice; may you bless us that we get ample riches and brave sons. 11

O omnipresent fire divine, having made our oblations fragrant, you bear them off and present them to elders sitting near and far. May they partake of them with *Svadha* and may you also feed upon the offered oblations. 12

O omnipresent fire divine, you know all about those elders, who are present here, and who are absent (from this world); you know those whom we know and whom we do not know well. May you accept this oblation offered together with the *Svadha* (the left-over of the oblation; the sacred food kept apart for distribution). 13

May those who are skilled in performing fire rituals and those who are not be satisfied with Svadha in the enlightened world, and may you, O Supreme Lord, for their interests, provide them, at your pleasure, such a body that is endowed with the vital complex. 14

(१६) षोडशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य यामायनो दमन ऋषिः । अग्निर्देवता । (१-१०) प्रथमादिदशर्चां त्रिष्टुप्, (११-१४) एकादश्यादिचतसृणाञ्चानुष्टुप् छन्दसी ॥

॥२०॥
मैनमग्ने वि दहो माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम् ।
यदा शृतं कृणवो जातवेदोऽथेमेनं प्र हिणुतात्पितृभ्यः ॥१॥
शृतं यदा करसि जातवेदोऽथेमेनं परि दत्तात्पितृभ्यः ।
यदा गच्छात्यसुनीतिमेतामथा देवानां वशनीर्भवाति ॥२॥
सूर्यं चक्षुर्गच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।
अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥३॥
अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामु लोकम् ॥४॥
अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधाभिः ।
आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥५॥

॥२१॥
यत्ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टद्विश्वादगदं कृणोतु सोमश्च यो ब्राह्मणाँ आविवेश ॥६॥

16.

Maínam agne ví daho mábhí ṣoco másya tvácam cikshipo má ṣárīram | yadá ṣritám kriṇávo jātavedó 'them enam prá hiṇutāt pitríbhyaḥ || 1 || ṣritám yadá kárasi jātavedó 'them enam pári dattāt pitríbhyaḥ | yadá gáchāty ásunītim etám áthā devánām vaṣanír bhavāti || 2 || sūryam cákshur gachatu vátam ātmá dyám ca gacha prithivím ca dhármaṇā | apó vā gacha yádi tátra te hitám óshadhīshu práti tishṭhā ṣárīraiḥ || 3 || ajó bhāgás tápasā tám tapasva tám te ṣocís tapatu tám te arcíḥ | yás te ṣivás tanvò jātavedas tábhir vahainam sukrítām u lokám || 4 || áva srija púnar agne pitríbhyo yás ta áhutas cárati svadhábhiḥ | áyur vásāna úpa vetu ṣéshaḥ sám gachatām tanvà jātavedaḥ || 5 || 20 ||

yát te krishṇáḥ ṣakuná ātutóda pipīláḥ sarpá utá vā ṣvápadaḥ | agnísh ṭád viṣvád agadám kriṇotu sómaṣ ca yó brāhmaṇáñ āvivéṣa || 6 ||

16

O fire divine, O adorable Lord, Death consumes him not entirely; please do not further afflict him; let not his subtle body or its subtle skin be scattered. O omniscient Lord, according to the fruits of his actions, as they mature, send him on his way to new parents (to a new birth). 1

O omniscient fire divine, after death, as the fruits of his actions get matured, please place him in the charge of new parents. When he comes to this world of another life, he submits himself to the new sense organs -- the new divinities. 2

Let the eye repair to the sun; the breath to the wind; may you go to heaven or come to this earth according to your merit; or go to the waters (as marine creatures), if it is in your interests. May you go and make your home (as insects) in plants, if it is so ordained to you. 3

O fire divine, let your radiant flame and your glowing splendour make the imperishable soul pure and bright, and with the auspicious body, which you provide to him, may you convey him to the region of the virtuous. 4

Again, O fire divine, send him, who has been offering prayers and oblations to you, to new parents; let him adopt a new life and let him function afresh with the help of a new body. 5

May the fire divine swallow all things; and may the divine herbs, known to experts, heal up the wounds, which the dark crow, the ant, the snake, or the wild beast has inflicted on his dead corpse. 6

अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व पीवसा मेदसा च ।
नेत्त्वा धृष्णुर्हरसा जर्हृषाणो दधृग्विधक्ष्यन्पर्यङ्खयाते ॥७॥
इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
एष यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ते ॥८॥
क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।
इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥९॥
यो अग्निः क्रव्यात्प्रविवेश वो गृहमिमं पश्यन्नितरं जातवेदसम् ।
तं हरामि पितृयज्ञाय देवं स घर्ममिन्वात्परमे सधस्थे ॥१०॥

॥२२॥

यो अग्निः क्रव्यवाहनः पितॄन्यक्षदृतावृधः ।
प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥११॥
उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि ।
उशन्नुशत आ वह पितॄन्हविषे अत्तवे ॥१२॥

agnér várma pári góbhir vyayasva sám prórṇushva pívasā médasā ca | nét tvā dhṛishṇúr hárasā járhṛishāṇo dadhṛig vidhakshyán paryañkháyāte || 7 || imám agne camasám má ví jihvaraḥ priyó devánām utá somyánām | eshá yáṣ camasó devapánas tásmin devá amṛítā mādayante || 8 || kravyádam agním prá hiṇomi dūrám yamárājño gachatu ripravāháḥ | ihaívâyám ítaro jātávedā devébhyo havyám vahatu prajānán || 9 || yó agníḥ kravyát pravivéṣa vo gṛihám imám páṣyann ítaram jātávedasam | tám harāmi pitṛiyajñáya devám sá gharmám invāt paramé sadhásthe || 10 || 21 ||

yó agníḥ kravyavāhanaḥ pitṛín yákshad ṛitāvṛídhaḥ | préd u havyáni vocati devébhyaṣ ca pitṛíbhya á || 11 || uṣántas tvā ní dhīmahy uṣántaḥ sám idhīmahi | uṣánn uṣatá á vaha pitṛín havíshe áttave || 12 ||

When the body is being entirely consumed (on the funeral pyre) with the flames brightened by butter, another body with new fat and new marrow is being provided (to the departed soul in a fresh womb). May not this bold fire, exulted in his fierce heat, and full of pride, embrace and consume your new body to ashes (which is being given to you elswhere). 7

O fire, may you not upset and spoil this new-born body (the ladle), which is a vehicle to carry one along the paths of enlightened ones, and also of elders eager to enjoy the elixir of life. This body is the one through which divinities (the sense organs) are offered oblations, and in this body – frame, the immortal divinities take delight. 8

I send the flesh – eating fire (fire of cremation) to a distance. May this consuming fire, remain under the control of our Lord of cosmic order; let this other omniscient fire divine, however, remain here to convey our oblations to Nature's bounties. 9

I know that this flesh – devouring fire, who has entered your dwelling, is different from the omniscient fire divine, and so I use the former one for purposes of cremation; let him accomplish his assigned work in the supreme assembly of destructive cosmic powers. 10

This flesh – devouring fire is the abider of eternal laws of destruction and thus is used for cremation purposes. The fire would declare itself which of the oblations would go to Nature's bounties and which to the destructive forces, i.e. which to burn the dead corpse. 11

Gladly we set you (O fire divine) at the altar and gladly we enkindle your flames. May you, desired by us, bring our longing revered elders here to accept our oblations. 12

यं त्वमग्ने समदहस्तमु निर्वापया पुनः ।
कियाम्ब्वत्र रोहतु पाकदूर्वा व्यल्कशा ॥१३॥
शीतिके शीतिकावति ह्लादिके ह्लादिकावति ।
मण्डूक्या३ सु सं गम इमं स्व१ग्निं हर्षय ॥१४॥

yáṃ tvám agne samádahas tám u nír vāpayā púnaḥ | kiyámbv átra rohatu pākadūrvā́ vyàlkaṣā || 13 || śī́tike śī́tikāvati hlā́dike hlā́dikāvati | maṇḍūkyā̀ sú sáṃ gama imáṃ sv àgníṃ harshaya || 14 || 22 ||

Prathamo 'nuvakaḥ.

[अथ द्वितीयोऽनुवाकः ॥] (१७) सप्तदशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य यामायनो देवश्रवा ऋषिः । (१-२) प्रथमाद्वितीययोर्ऋचोः सरण्यूः, (३-६) तृतीयादिचतसृणां पूषा, (७-९) सप्तम्यादितृचस्य सरस्वती, (१०, १४) दशमीचतुर्दश्योरापः, (११-१३) एकादश्यादितृचस्य च आपः सोमो वा देवताः । (१-१२) प्रथमादिद्वादशर्चां त्रिष्टुप्, (१३) त्रयोदश्या अनुष्टुप्पुरस्ताद्बृहती वा, (१४) चतुर्दश्याश्चानुष्टुप् छन्दांसि ॥

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति ।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥१॥
अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सवर्णामददुर्विवस्वते ।
उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना सरण्यूः ॥२॥
पूषा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः ।
स त्वैतेभ्यः परि ददत्पितृभ्योऽग्निर्देवेभ्यः सुविदत्रियेभ्यः ॥३॥

17.

Tváshṭā duhitré vahatúṃ kriṇotī́tīdáṃ víśvaṃ bhúvanaṃ sám eti | yamásya mātā́ paryuhyámānā mahó jāyā́ vívasvato nanāśa || 1 || ápāgūhann amṛ́tām mártyebhyaḥ kṛitví sávarṇām adadur vívasvate | utā́śvínāv abharad yát tád ā́sīd ájahād u dvā́ mithunā́ saraṇyū́ḥ || 2 || pūshā́ tvetáś cyāvayatu prá vidvā́n ánashṭapaśur bhúvanasya gopā́ḥ | sá tvaitébhyaḥ pári dadat pitṛ́bhyo 'gnír devébhyaḥ suvidatríyebhyaḥ || 3 ||

O fire divine, may you cool down and again refresh this spot which you have scorched and burnt. Let the water-lily and tender grass and leafy herbs grow there again. 13

O earth, may you cool again, and let cool herbs grow on you. May you become gladsome; may the gladsome plants (grow on you). May this place be thronged with female frogs and give joy to the fire divine. 14

17

The Supreme Architect (the sun) celebrates the marriage of his daughter dawn, and the whole world is invited to assemble. Now the dawn (in the next step) becomes the bride or life-companion of the sun, and then suddenly she disappears from the scene. 1

At first, the immortal dawn-in-flesh is concealed by Nature's bounties for the sake of mortals, and the sun is presented an exactly similar woman as bride. From the bride, the divine twins are born, and then dawn in flesh bears the twins. 2

May the discriminating Lord of nourishment, whose wisdom never decays, the protector of all beings, transfer you hence to a better life, and may the radiant Lord confer you to elders of maturity and may the adorable Lord give you to the enlightened ones. 3

आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु प्रपथे पुरस्तात् ।
यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥४॥
पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत् ।
स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्पुर एतु प्रजानन् ॥५॥

áyur viśváyuḥ pári pasati tvā pūshá tvā patu prápathe purástāt | yátrásate sukṛíto yátra té yayús tátra tvā deváḥ savitá dadhātu || 4 || pūshémá áśā ánu veda sárvāḥ só asmáñ ábhayatamena neshat | svastidá ághṛiṇiḥ sárvavīró 'prayuchan purá etu prajānán || 5 || २१ ||

११४१ प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः ।
उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन् ॥६॥
सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।
सरस्वतीं सुकृतो अह्वयन्त सरस्वती दाशुषे वार्यं दात् ॥७॥
सरस्वति या सरथं ययाथ स्वधाभिर्देवि पितृभिर्मदन्ती ।
आसद्यास्मिन्बर्हिषि मादयस्वानमीवा इष आ धेह्यस्मे ॥८॥
सरस्वतीं यां पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः ।
सहस्रार्घमिळो अत्र भागं रायस्पोषं यजमानेषु धेहि ॥९॥
आपो अस्मान्मातरः शुन्धयन्तु घृतेन नो घृतप्वः पुनन्तु ।
विश्वं हि रिप्रं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूत एमि ॥१०॥

prápathe patháम ajanishṭa pūshá prápathe diváḥ prápathe pṛithivyáḥ | ubhé abhí priyátame sadhásthe á ca párā ca carati prajānán || 6 || sárasvatīṃ devayánto havante sárasvatīm adhvaré tāyámāne | sárasvatīṃ sukṛíto ahvayanta sárasvatī dāśúshe váryaṃ dāt || 7 || sárasvati yá sarátham yayátha svadhábhir devi pitṛíbhir mádantī | āsádyāsmín barhíshi mādayasvānamīvá ísha á dhehy asmé || 8 || sárasvatīṃ yáṃ pitáro hávante dakshiṇá yajñám abhinákshamāṇāḥ | sahasrarghám iḷó átra bhāgám rāyás pósham yájamāneshu dhehi || 9 || ápo asmán mātáraḥ śundhayantu ghṛiténa no ghṛitapváḥ punantu | víśvaṃ hí ripráṃ praváhanti devír úd íd ābhyaḥ śúcir á pūtá emi || 10 || २२ ||

May the all-pervading Lord of living creatures protect you. May Lord of all-nourishing elements preserve you, and guide you along the excellent path (of righteousness). May the divine impeller place you where the virtuous people have already gone before. 4

Lord of nourishing elements, endowed with the radiance, possessor of all energies, and ever-vigilant, knows all the regions and directions, severally. May He conduct us on the path that is free from peril. 5

The Lord of nourishing elements is cognizant of the best paths. He knows the best path that leads to heaven, and the best path that brings us back to the earth. He travels forward and backward over both the worlds, knowing all the stations which are dear to everyone of us. 6

The true seekers of divine knowledge invoke the goddess of speech. They worship the goddess of speech at the sacred altar. The virtuous people pray to the goddess of speech. May the divine goddess of speech bestow blessings upon the dedicated devotees. 7

This divine goddess of speech moves in the same cosmic chariot with our elders; and along with them, is delighted by sacred oblations. May she, enshrined in our hearts, be joyful and grant us wholesome, healthy and strengthening food. 8

May this goddess of divine speech, whom the illustrious forefathers have been invoking, come right forward to our solemn service. May she bestow upon the worshippers at the sacred place a portion of food and wealth, adored by thousands. 9

May the motherly waters purify us bright and shining. May the cleansers cleanse us with holy waters. May the divine waters bear away all defilements. Verily, I rise up entirely purified and brightened through them. 10

द्रप्सश्चस्कन्द प्रथमाँ अनु द्यूनिमं च योनिमनु यश्च पूर्वः ।
समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥११॥
यस्ते द्रप्सः स्कन्दति यस्ते अंशुर्बाहुच्युतो धिषणाया उपस्थात् ।
अध्वर्योर्वा परि वा यः पवित्रात्तं ते जुहोमि मनसा वषट्कृतम् ॥१२॥
यस्ते द्रप्सः स्कन्नो यस्ते अंशुरवश्च यः परः स्रुचा ।
अयं देवो बृहस्पतिः सं तं सिञ्चतु राधसे ॥१३॥
पयस्वतीरोषधयः पयस्वन्मामकं वचः ।
अपां पयस्वदित्पयस्तेन मा सह शुन्धत ॥१४॥

drapsáś caskanda prathamáñ ánu dyún imáṃ ca yónim ánu yáś ca púrvaḥ | samānáṃ yónim ánu saṃcárantaṃ drapsáṃ juhomy ánu saptá hótrāḥ || 11 || yás te drapsá skándati yás te aṅśúr bahúcyuto dhishánāyā upásthāt | adhvaryór vā pári vā yáḥ pavítrāt táṃ te juhomi mánasā váshaṭkritam || 12 || yás te drapsá skannó yás te aṅśúr aváś ca yáḥ paráḥ srucá | ayáṃ devó bṛhaspátiḥ sáṃ táṃ siñcatu rádhase || 13 || páyasvatīr óshadhayaḥ páyasvan māmakáṃ vácaḥ | apáṃ páyasvad ít páyas téna mā sahá śundhata || 14 || 25 ||

(१८) अष्टादशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य यामायनः संकुसुक ऋषिः । (१-४) प्रथमादिचतुर्ऋचां मृत्युः, (५) पञ्चम्या धाता, (६) षष्ठ्यास्त्वष्टा, (७-१३) सप्तम्यादिसप्तानां पितृमेधः, (१४) चतुर्दश्याश्च पितृमेधः प्रजापतिर्वा देवताः । (१-१०, १२) प्रथमादिदशर्चां द्वादश्याश्च त्रिष्टुप्, (११) एकादश्याः प्रस्तारपङ्क्तिः, (१३) त्रयोदश्या जगती, (१४) चतुर्दश्याश्चानुष्टुप् छन्दांसि ॥

परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥१॥
मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः ।
आप्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥२॥

18.

Páram mrityo ánu párehi pánthāṃ yás te svá ítaro devayánāt | cákshushmate srinvaté te bravīmi má naḥ prajáṃ rīrisho mótá vīrán || 1 || mrityóḥ padáṃ yopáyanto yád aíta drághīya áyuḥ pratarám dádhānāḥ | āpyáyamānāḥ prajáyā dhánena śuddháḥ pūtá bhavata yajñiyāsaḥ || 2 ||

This divine elixir exists in the earthly and heavenly worlds — the visible world, and the other that exists prior to it. I offer that elixir flowing through the common region of cosmos. All the sacrifices of seven invokers offer this flowing elixir. 11

O Supreme Lord, this drop of divine elixir, which falls from the cosmic ladle, from the vicinity of the cosmic region, or from the cosmic sacrifices, or from the ultrapsychic cosmic filter; I offer it all to you with single mind, uttering the sacred syllable VASAT. 12

May our divine Lord of supreme intelligence sprinkle for our enrichment, this divine drop of elixir that escapes and falls from the cosmic ladle on this side or that. 13

The plants flourish through the essence of water; my prayer is effectual through this water; the essence of water is vigorous through water. May you cleanse me with the same. 14

18

O death, go hence and pursue your own path which is distinct from the path of gods or of enlightened persons. O death, who has eyes to see and ears to hear, I pray, you injure not our offsprings and our heroes. 1

O performers of sacred works, may you proceed forward, effacing the footsteps of death and prolonging your span of life. May you be diligent in your sacrificial works; may you enrich yourself with progeny and affluence and may be pure in mind and clean in body. 2

इमे जीवा वि मृतैराववृत्रन्नभूद्भद्रा देवहूतिर्नो अद्य ।
प्राञ्चो अगाम नृतये हसाय द्राघीय आयुः प्रतरं दधानाः ॥३॥
इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं दधतां पर्वतेन ॥४॥
यथाहान्यनुपूर्वं भवन्ति यथ ऋतव ऋतुभिर्यन्ति साधु ।
यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम् ॥५॥

॥२७॥ आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति ष्ठ ।
इह त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः ॥६॥
इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं विशन्तु ।
अनश्रवोऽनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥७॥
उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥८॥

imé jīvá ví
mritaír ávavritrann ábhūd bhadrá deváhūtir no adyá |
práñco agāma nritáye hásāya drághīya áyuḥ pratarám dá-
dhānāḥ || 3 || imám jīvébhyaḥ paridhím dadhāmi maíshām
nú gād áparo ártham etám | ṣatám jīvantu ṣarádaḥ purū-
cír antár mṛityúm dadhatām párvatena || 4 || yáthāhāny anu-
pūrvám bhávanti yátha ṛitáva ṛitúbhir yánti sādhú | yáthā
ná pūrvam áparo jáhāty evá dhātar áyūṅshi kalpayaishām
|| 5 || 26 ||

á rohatáyur jarásam vṛiṇāná anupūrvám yátamānā yáti
shṭhá | ihá tváshṭā sujánimā sajóshā dīrghám áyuḥ karati
jīváse vaḥ || 6 || imá nárīr avidhaváḥ supátnīr áñjan[illegible]
písbā sám viṣantu | anaṣrávo 'namīváḥ surátnā [illegible]
jánayo yónim ágre || 7 || úd īrshva nāry abhí jīva[illegible] ga-
tásum etám úpa ṣesha éhi | hastagrābhásya didhishós tá-
vedám pátyur janitvám abhí sám babhūtha || 8 ||

May those, who are alive, think not of the departed and dead; may our invocations of the divine powers be successful today. Let us move forward to dancing and rejoicing as to have a longer and better life. 3

Here I erect this rampart for the living creatures; let none of these, none other than they, go across this limit. May they live hundred autumns, active and usefully engaged; may they keep death far away from them, hidden behind the ridge. 4

As days follow days in close succession, as seasons duly follow seasons, as the latter does not abandon the former, so O great ordainer, support the lives of these creatures. 5

May you attain long life and find old age delightful; striving one behind the other, how many soever you may be. May the noble creator, the constant companion, grant you long life in this world. 6

Let these women, who are not widows, and have noble husbands, adorn themselves with fragrant cosmetics, paints and perfumes. Let women decorated with precious jewels be without tears and free from sorrow; let them move first to their homes. 7

Rise, O woman, rise; accept now as your caretaker (or a new mate) some one among the living ones. The person with whom you have been living all these days is now dead. May you (through this mate) beget children for yourself and for your late husband who took you by the hand, (or for this new mate, if he so desires) and be happy and rejoicing. 8

धनुर्हस्तादाददानो मृतस्यास्मे क्षत्राय वर्चसे बलाय ।
अत्रैव त्वमिह वयं सुवीरा विश्वाः स्पृधो अभिमातीर्जयेम ॥९॥
उप सर्प मातरं भूमिमेतामुरुव्यचसं पृथिवीं सुशेवाम् ।
ऊर्णम्रदा युवतिर्दक्षिणावत एषा त्वा पातु निर्ऋतेरुपस्थात् ॥१०॥

॥२८॥ उच्छ्वञ्चस्व पृथिवि मा नि बाधथाः सूपायनास्मै भव सूपवञ्चना ।
माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥११॥
उच्छ्वञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
ते गृहासो घृतश्चुतो भवन्तु विश्वाहास्मै शरणाः सन्त्वत्र ॥१२॥
उत्ते स्तभ्नामि पृथिवीं त्वत्परीमं लोगं निदधन्मो अहं रिषम् ।
एतां स्थूणां पितरो धारयन्तु तेऽत्रा यमः सादना ते मिनोतु ॥१३॥
प्रतीचीने मामहनीष्वाः पर्णमिवा दधुः ।
प्रतीचीं जग्रभा वाचमश्वं रशनया यथा ॥१४॥

॥ इति सप्तमाष्टके षष्ठोऽध्यायः ॥

[षष्ठाध्याये वर्गाः २८, सूक्तानि १३, ऋचः २५१]

dhanur hástād ādádāno mṛitásyāsmé kshatráya várcase bálāya | átraivá tvám ihá vayáṃ suvírā víṣvā spṛídho abhímātīr jayema || 9 || úpa sarpa mātáram bhúmim etā́m uruvyácasam pṛithivíṃ suṣévām | ūrṇamradā yuvatír dákshiṇāvata eshá tvā pātu nírṛiter upásthāt || 10 || 27 ||

úc chvañcasva pṛithivi má ní bādhathāḥ sūpāyanásmai bhava sūpavañcaná | mātá putráṃ yáthā sicābhy ènam bhūma ūrṇuhi || 11 || ucchváñcamānā pṛithiví sú tishṭhatu sahásram míta úpa hi sráyantām | té gṛiháso ghṛitaṣcúto bhavantu viṣváhāsmai ṣaraṇáḥ santv átra || 12 || út te stabhnāmi pṛithivíṃ tvát párimáṃ logáṃ nidádhan mó aháṃ rishaṃ | etā́ṃ sthūṇām pitáro dhārayantu té 'trā yamáḥ sádanā te minotu || 13 || pratīcíne mám áhaníshvāḥ parṇám ivá dadhuḥ | pratīcíṃ jagrabhā vácam áṣvaṃ raṣanáyā yathā || 14 || 28 ||

Shashṭho 'dhyāyaḥ.

Taking his bow from the hand of the hero and dead, take courage for the sake of vigour, energy and strength. You have to be here, we are here, all blessed with brave sons. We shall overcome all the enemies that are fighting against us. 9

May you proceed to the wide-spread, very kind and gracious mother earth. She is ever virgin and soft as wool. May she protect you, the liberal worshipper, from the clutches of death. 10

O earth, rise up above him (the soldier dead in battle); oppress him not; be attentive and gentle to him; cover him up, O earth, as a mother covers her child with the skirt of her garment. 11

May the earth heaped over him lie light. May thousands of particles of dust envelop him. May the earth trickle butter on his home, which may for long be a comfortable asylum to him in this world. 12

I heap up the earth around (the ashes of the dead body), I place this clod of earth on the pot of ashes. I mean no injury to you. May the solar rays sustain this monument, let the ordainer make this earth an abiding place for your memory. 13

At the decline of the day, they place in monument the feathers of an arrow. I restrain and hold my declining voice as a horse is restrained with the rein. 14

अथ सप्तमोऽध्यायः ॥

(१९) एकोनविंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य यामायनो मथितो वारुणिर्भृगुर्वा भार्गवश्च्यवनो वा ऋषिः । (१, २-८) प्रथमर्चः पूर्वार्धस्य द्वितीयादिसप्तानाञ्चापो गावो वा, (१) प्रथमाया उत्तरार्धस्य चाग्नीषोमौ देवता । (१-५, ७-८) प्रथमादिपञ्चर्चां सप्तम्यष्टम्योश्चानुष्टुप्, (६) षष्ठ्याश्च गायत्री छन्दसी ॥

नि वर्तध्वं मानु गातास्मान्त्सिषक्त रेवतीः ।
अग्नीषोमा पुनर्वसू अस्मे धारयतं रयिम् ॥१॥
पुनरेना नि वर्तय पुनरेना न्या कुरु ।
इन्द्र एणा नि यच्छत्वग्निरेना उपाजतु ॥२॥
पुनरेता नि वर्तन्तामस्मिन्पुष्यन्तु गोपतौ ।
इहैवाग्ने नि धारयेह तिष्ठतु या रयिः ॥३॥
यन्नियानं न्ययनं संज्ञानं यत्परायणम् ।
आवर्तनं निवर्तनं यो गोपा अपि तं हुवे ॥४॥
य उदानड् व्ययनं य उदानट् परायणम् ।
आवर्तनं निवर्तनमपि गोपा नि वर्तताम् ॥५॥
आ निवर्त नि वर्तय पुनर्न इन्द्र गा देहि । जीवाभिर्भुनजामहै ॥६॥
परि वो विश्वतो दध ऊर्जा घृतेन पयसा ।
ये देवाः के च यज्ञियास्ते रय्या सं सृजन्तु नः ॥७॥

19

Ní vartadhvam mā́nu gātāsmā́n sishakta revatīḥ | ágnīshomā punarvasū asmé dhārayataṃ rayím || 1 || púnar enā ní vartaya púnar enā ny ā́ kuru | índra eṇā ní yachatv agnír enā upā́jatu || 2 || púnar etā́ ní vartantām asmín pushyantu gópatau | ihaívā́gne ní dhārayehá tishṭhatu yā́ rayíḥ || 3 || yán niyā́naṃ nyáyanaṃ saṃjñā́naṃ yát parā́yaṇam | āvártanaṃ nivártanaṃ yó gopā́ ápi táṃ huve || 4 || yá udā́naḍ vyáyanaṃ yá udā́naṭ parā́yaṇam | āvártanaṃ nivártanam ápi gopā́ ní vartatām || 5 || ā́ nivarta ní vartaya púnar na indra gā́ dehi | jīvā́bhir bhunajāmahai || 6 || pári vo viçváto dadha ūrjā́ ghṛiténa páyasā | yé devā́ḥ ké ca yajñíyās té rayyā́ sáṃ sṛijantu naḥ || 7 ||

19

(O sense organs), come back, do not wander hither and thither; sprinkle us (with your joy). O Lord of energy and bliss, you who clothe (your worshippers) again and again, bestow us with riches. 1

Bring them (the wandering sense organs) back again, render them obedient to us, may the Lord of enlightenment, restore them; may the Lord of energy make them accessible and useful. 2

Let them (the sense organs) return to us again and be fostered under their protector; may you, the Lord of energy, keep them here and let the wealth we have remain here with us. 3

I invoke the place of their going, of their coming, of their departure, and of their returning and I invoke him who is their keeper. 4

May the mind, the keeper of the senses, come back, who finds them when lost; who restores them when astray; who gets hold of them when wandering and returning home. 5

O mind, may you come back, and bring back the sense organs to us, may you restore our senses to us. May we rejoice in our sense organs coming again under our control. 6

O Nature's bounties, present everywhere, I offer you prayers, love and devotion; may all these cosmic powers, worthy of adortion, reward us with riches. 7

आ निवर्तन वर्तय नि निवर्तन वर्तय ।
भूम्याश्चतस्रः प्रदिशस्ताभ्य एना नि वर्तय ॥८॥

á nivartana vartaya ní nivartana vartaya | bhúmyāṣ cátasraḥ pradíṣas tábhya enā ní vartaya || 8 || 1 ||

(२०) विंशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्यैन्द्रः प्राजापत्यो वा विमद, वासुक्रो वसुकृद्वा ऋषिः । अग्निर्देवता ।
(१) प्रथमर्च एकपदा विराट्, (२) द्वितीयाया अनुष्टुप्, (३–८) तृतीयादिषडृचस्य गायत्री,
(९) नवम्या विराट्, (१०) दशम्याश्च त्रिष्टुप् छन्दांसि ॥

॥१॥ भद्रं नो अपि वातय मनः ॥१॥
अग्निमीळे भुजां यविष्ठं शासा मित्रं दुर्धरीतुम् ।
यस्य धर्मन्त्स्वरेनीः सपर्यन्ति मातुरूधः ॥२॥
यमासा कृपनीळं भासाकेतुं वर्धयन्ति । भ्राजते श्रेणिदन् ॥३॥
अर्यो विशां गातुरेति प्र यदानड् दिवो अन्तान् । कविरभ्रं दीद्यानः ॥४॥
जुषद्धव्या मानुषस्योर्ध्वस्तस्थावृभ्वा यज्ञे । मिन्वन्त्सद्म पुर एति ॥५॥
स हि क्षेमो हविर्यज्ञः श्रुष्टीदस्य गातुरेति । अग्निं देवा वाशीमन्तम् ॥६॥

॥२॥ यज्ञासाहं दुव इषेऽग्निं पूर्वस्य शेवस्य । अद्रेः सूनुमायुमाहुः ॥७॥
नरो ये के चास्मदा विश्वेत्ते वाम आ स्युः । अग्निं हविषा वर्धन्तः ॥८॥

20.

Bhadrám no ápi vātaya mánaḥ || 1 || agním īḷe bhujám yávishṭhaṃ ṣāsá mitráṃ durdháritum | yásya dhárman svàr énīḥ saparyánti mātúr údhaḥ || 2 || yám āsá kripánīḷam bhāsáketum vardháyanti | bhrájate ṣréṇidan || 3 || aryó viṣáṃ gātúr eti prá yád ánaḍ divó ántān | kavír abhrám dídyānaḥ || 4 || jushád dhavyá mánushasyordhvás tasthāv ṛibhvā yajñé | minván sádma purá eti || 5 || sá hí kshémo havír yajñáḥ ṣrushṭíd asya gātúr eti | agním devá vấṣīmantam || 6 || 2 ||

yajñāsáham dúva ishe 'gním púrvasya ṣévasya | ádreḥ sūnúm āyúm āhuḥ || 7 || náro yé ké cāsmád á víṣvét té vāmá á syuḥ | agním havíshā várdhantaḥ || 8 ||

(O protector), lead them (the senses) home, restore them to us, and bring them back to home. There are four quarters of the earth; from these bring back to us our kine, our senses. 8

20

O fire divine, may you inspire our mind towards beneficial works. 1

I glorify the fire divine, most youthful among Nature's bounties, friendly in counsel, difficult to resist; under whose guidance our oblations reach celestial region, as if, (calf) to the udder of the mother cow. 2

He, whom the worshippers magnify with their hymns, who is bannered with flames, and who is the sustainer of pious works, shines fulfilling all their aspirations. 3

He is the lord of the people and vigorous. When he moves, he penetrates through the ends of the sky. He is the poet-sage, giving splendour to the firmament. 4

Accepting the oblations of the worshipper at the sacred ceremony, he blazes up with mighty flames, and proceeds forward enveloping the altar. 5

Verily, he is the granter of happiness, acceptor of oblations and adorable; rapidly comes his furtherance; Nature's bounties approach this divine, glorified by sacred hymns. 6

I seek to invoke the fire divine, who is the bearer of oblations. They call him offspring of clouds, and source of supreme bliss. 7

May all the men, who glorify the fire divine with sacrificial gifts and who belong to us, be blessed to gain all that is desirable. 8

कृष्णः श्वेतोऽरुषो यामो अस्य ब्रध्न ऋज्र उत शोणो यशस्वान् ।
हिरण्यरूपं जनिता जजान ॥९॥
एवा ते अग्ने विमदो मनीषामूर्जो नपादमृतेभिः सजोषाः ।
गिर आ वक्षत्सुमतीरियान इषमूर्जं सुक्षितिं विश्वमाभाः ॥१०॥

kṛishṇáḥ svetò 'rushó yámo asya bradhná ṛijrá utá sóṇo yáṣasvān | híraṇyarūpaṃ jánitā jajāna || 9 || evá te agne vimadó manīshám ū́rjo napād amṛitebhiḥ sajóshāḥ | gíra á vakshat sumatír iyāná ísham ū́rjaṃ sukshitíṃ víṣvam ábhāḥ || 10 || ३ ||

(२१) एकविंशं सूक्तम्

(१-८) महर्षभस्यास्य सूक्तस्यैन्द्रः प्राजापत्यो वा विमदः वासुक्रो वसुकृद्वा ऋषिः । अग्निर्देवता । आस्तारपङ्क्तिश्छन्दः ॥

आग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे ।
यज्ञाय स्तीर्णबर्हिषे वि वो मदे शीरं पावकशोचिषं विवक्षसे ॥१॥
त्वामु ते स्वाभुवः शुम्भन्त्यश्वराधसः ।
वेति त्वामुपसेचनी वि वो मद ऋजीतिरग्न आहुतिर्विवक्षसे ॥२॥
त्वे धर्माण आसते जुहूभिः सिञ्चतीरिव ।
कृष्णा रूपाण्यर्जुना वि वो मदे विश्वा अधि श्रियो धिषे विवक्षसे ॥३॥
यमग्ने मन्यसे रयिं सहसावन्नमर्त्य ।
तमा नो वाजसातये वि वो मदे यज्ञेषु चित्रमा भरा विवक्षसे ॥४॥
अग्निर्जातो अथर्वणा विदद्विश्वानि काव्या ।
भुवद्दूतो विवस्वतो वि वो मदे प्रियो यमस्य काम्यो विवक्षसे ॥५॥

21.

Ágníṃ ná svávṛiktibhir hótāraṃ tvā vṛiṇīmahe | yajñáya stīrṇábarhishe ví vo máde ṣīráṃ pāvakáṣocishaṃ vívakshase || 1 || tvám u té svābhúvaḥ ṣumbhánty áṣvarādhasaḥ | véti tvám upasécanī ví vo máda ṛijītir agna áhutir vívakshase || 2 || tvé dharmáṇa āsate juhū́bhiḥ siñcatír iva | kṛishṇá rūpáṇy árjunā ví vo máde víṣvā ádhi ṣríyo dhishe vívakshase || 3 || yám agne mányase rayíṃ sáhasāvann amartya | tám á no vájasātaye ví vo máde yajñéshu citrám á bharā vívakshase || 4 || agnír jātó átharvaṇā vidád víṣvāni kávyā | bhúvad dūtó vivásvato ví vo máde priyó yamásya kámyo vívakshase || 5 || ४ ||

The supreme Lord has created the rays (of the flame) black, white, red, majestic and straight-going, crimson, glorious, and with hues of gold. 9

The humble devotee recites sacred and immortal hymns to glorify the fire divine, the source of undecaying energy. May you, with gracious mind, bestow upon us food, strength, wisdom, and excellent dwellings. 10

21

O fire divine, we invoke you with our prayful hymns at this pure sacred place of worship, fully furnished for accomplishing benevolent works and for spiritual delight; you are the underlying basis, pure and brightly shining. Verily, you are great. 1

Self-radiant, opulent in vigour, worshippers glorify you. The oblations poured out over you proceed in a straight course, O fire divine, for your own exhilaration. Verily, you are great. 2

The institutors of the ceremony worship you with their ladles that overflow. You assume and sustain exceedingly black – and white – gleaming colours for your own exhilaration. Verily, you are great. 3

O powerful and immortal fire divine, may you give us precious wealth which you deem best for our sustenance, in our various benevolent works. Verily, you are great. 4

Generated by the law-abiding pious devotees, the fire divine, is cognizant of all praises. He being the messenger of the radiant sun, becomes dear to the ordainer of the universe for exhilaration of all. Verily, you are great. 5

त्वां यज्ञेष्वीळतेऽग्ने प्रयत्यध्वरे ।
त्वं वसूनि काम्या वि वो मदे विश्वा दधासि दाशुषे विवक्षसे ॥६॥
त्वां यज्ञेष्वृत्विजं चारुमग्ने नि षेदिरे ।
घृतप्रतीकं मनुषो वि वो मदे शुक्रं चेतिष्ठमक्षभिर्विवक्षसे ॥७॥
अग्ने शुक्रेण शोचिषोरु प्रथयसे बृहत् ।
अभिक्रन्दन्वृषायसे वि वो मदे गर्भं दधासि जामिषु विवक्षसे ॥८॥

tvám̐ yajñéshv īḷaté 'gne prayaty àdhvaré | tvám̐ vásūni kāmyā vi vo máde víṣvā dadhāsi dāṣúshe vívakshase || 6 || tvám̐ yajñéshv ṛitvíjam̐ cárum agne ní shedire | ghṛitápratīkam mánusho ví vo máde ṣukrám̐ cétishṭham akshábhir vívakshase || 7 || ágne ṣukréṇa ṣocíshorú prathayase bṛihát | abhikrándan vṛishāyase ví vo máde gárbham̐ dadhāsi jāmíshu vívakshase || 8 || 5 ||

(२२) द्वाविंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यैन्द्रः प्राजापत्यो वा विमदः, वासुक्रो वसुकृद्वा ऋषिः । इन्द्रो देवता । (१-४, ६, ८, १०-१४) प्रथमादिचतुर्ऋचां षष्ठ्यष्टम्योर्दशम्यादि-पञ्चानाञ्च पुरस्ताद्बृहती, (५, ७, ९) पञ्चमीसप्तमीनवमीनामनुष्टुप्, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दांसि ॥

कुह श्रुत इन्द्रः कस्मिन्नद्य जने मित्रो न श्रूयते ।
ऋषीणां वा यः क्षये गुहा वा चर्कृषे गिरा ॥१॥
इह श्रुत इन्द्रो अस्मे अद्य स्तवे वज्र्यृचीषमः ।
मित्रो न यो जनेष्वा यशश्चक्रे असाम्या ॥२॥
महो यस्पतिः शवसो असाम्या महो नृम्णस्य तूतुजिः ।
भर्ता वज्रस्य धृष्णोः पिता पुत्रमिव प्रियम् ॥३॥

22.

Kúha ṣrutá índraḥ kásminn adyá jáne mitró ná ṣrūyate | ṛíshīṇām̐ va yáḥ ksháye gúhā va cárkṛishe girá || 1 || ihá ṣrutá índro asmé adyá stáve vajry ṛícīshamaḥ | mitró ná yó jáneshv á yáṣaṣ cakré ásāmy á || 2 || mahó yás pátiḥ ṣávaso ásāmy á mahó nṛimṇásya tūtujiḥ | bhartá vájrasya dhṛishṇóḥ pitá putrám iva priyám || 3 ||

O fire divine, they (the pious devotees) glorify you, at the place of sacred worship, when the solemnity is being celebrated; you grant all coveted riches in your exhilaration, to the offerer of oblation. Verily, you are great. 6

O fire divine, men establish you as ministrant priest at the place of sacred worship for exhilaration; you are graceful, with your face shining bright with butter and with your observant eye. Verily, you are great. 7

O fire divine, your glory spreads far and wide by your radiant lustre; in your exhilaration, you pour rain water and impregnate herbs and plants. Verily, you are great. 8

22

Today, in what place the lord of resplendence is renowed? In what nation is He famed like a friendly Lord? Who is the one, who is glorified through chants in secret or at the homes of the pious sages? 1

Even here that resplended Lord is renowned; today the wielder of punitive justice, the one deserving of admiration is praised by us. He is the one who like a friend bestows upon men unparalleled fame. 2

He is the one who is the Lord of great strength, and unequalled. The distributor of great wealth, the cherisher of the dreadful thunderbolt of justice, as a father bears his darling son. 3

युजानो अश्वा वातस्य धुनी देवो देवस्य वज्रिवः ।
स्यन्ता पथा विरुक्मता सृजानः स्तोष्यध्वनः ॥४॥
त्वं त्या चिद्वातस्याश्वागा ऋज्रा त्मना वहध्यै ।
ययोर्देवो न मर्त्यो यन्ता नकिर्विदाय्यः ॥५॥

॥ ३॥

अध ग्मन्तोशना पृच्छते वां कदर्था न आ गृहम् ।
आ जग्मथुः पराकाद्दिवश्च ग्मश्च मर्त्यम् ॥६॥
आ न इन्द्र पृक्षसेऽस्माकं ब्रह्मोद्यतम् ।
तत्त्वा याचामहेऽवः शुष्णं यद्धन्नमानुषम् ॥७॥
अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः ।
त्वं तस्यामित्रहन्वधर्दासस्य दम्भय ॥८॥
त्वं न इन्द्र शूर शूरैरुत त्वोतासो बर्हणा ।
पुरुत्रा ते वि पूर्तयो नवन्त क्षोणयो यथा ॥९॥
त्वं तान्वृत्रहत्ये चोदयो नॄन्कार्पाणे शूर वज्रिवः ।
गुहा यदी कवीनां विशां नक्षत्रशवसाम् ॥१०॥

yujanó áṣva vátasya dhúnī devó devásya vajrivaḥ | syántā pathá virúkmatā sṛijāná stoshy ádhvanaḥ || 4 || tvám tyá cid vátasyá-ṣvágā ṛijrá tmánā váhadhyai | yáyor devó ná mártyo yantá nákir vidáyyaḥ || 5 || ० ||

ádha gmántoṣánā pṛichate vām kádarthā na á gṛihám | á jagmathuḥ parākád diváṣ ca gmáṣ ca mártyam || 6 || á na indra pṛikshase 'smákam bráhmódyatam | tát tvā yācā-mahé 'vaḥ súshṇaṃ yád dhánn ámānusham || 7 || akarmá dásyur abhí no amantúr anyávrato ámānushaḥ | tvám tá-syāmitrahan vádhar dāsásya dambhaya || 8 || tvám na indra ṣūra ṣúrair utá tvótāso barháṇā | purutrá te ví pūrtáyo návanta kshoṇáyo yathā || 9 || tvám tán vṛitrahátye codayo nṛín kārpāṇé ṣūra vajrivaḥ | gúhā yádī kavīnám viṣám nákshatraṣavasām || 10 || 7 ||

O divine possessor of adamantine will power, harnessing your two vital powers (incoming and outgoing), which are swifter than the divine wind, and gliding along the resplendent road and opening out the way, you are glorified by us. 4

To these two powers of the vitality, you yourself come straight to draw them to you; no other divine power or mortal is able to comprehend their capacity and know how to restrain them. 5

When you approach, men of this world of action ask you: "why have you come to our dwelling place, to a mortal man, from a distant realm of heaven and earth?" 6

O resplendent Lord, our holy prayer is offered up to you for acceptance; we solicit of you that protection and strength by which you have been destroying the cruel inhuman evil forces. 7

Around us is the infidel, the evil, the destroyer of pious works, who is void of sense, has no love for our religious ceremonies and is inhuman. He obeys no human laws. O dispeller of evils, may you overcome and destroy him. 8

O brave Lord of resplendence, may you associated with divine powers defend us, and protected by you may we overcome our foes. May your blessings reach many devotees as men go to their destination. 9

O brave Lord of resplendence, possesser of adamantine will power, you urge these powerful vital principles to destroy the clouds of darkness in life's conflicts, as you control the mystical dark places of injuring evils. 10

मक्षू ता त इन्द्र दानाप्नस आक्षाणे शूर वज्रिवः ।
यद्ध शुष्णस्य दम्भयो जातं विश्वं सयावभिः ॥११॥
माकुध्र्यगिन्द्र शूर वस्वीरस्मे भूवन्नभिष्टयः ।
वयंवयं त आसां सुम्ने स्याम वज्रिवः ॥१२॥
अस्मे ता त इन्द्र सन्तु सत्याहिंसन्तीरुपस्पृशः ।
विद्याम यासां भुजो धेनूनां न वज्रिवः ॥१३॥
अहस्ता यदपदी वर्धत क्षाः शचीभिर्वेद्यानाम् ।
शुष्णं परि प्रदक्षिणिद्विश्वायवे नि शिश्नथः ॥१४॥
पिबापिबेदिन्द्र शूर सोमं मा रिषण्यो वसवान वसुः सन् ।
उत त्रायस्व गृणतो मघोनो महश्च रायो रेवतस्कृधी नः ॥१५॥

makshú tá ta indra dānápnasa ākshāṇé ṣūra vajrivaḥ | yád dha ṣúshṇasya dambháyo jātám víṣvam sayávabhiḥ || 11 || mákudhryàg indra ṣūra vásvīr asmé bhūvann abhíshṭayaḥ | vayám-vayam ta āsām sumné syāma vajrivaḥ || 12 || asmé tá ta indra santu satyáhiṅsantīr upaspṛíṣaḥ | vidyáma yásām bhújo dhenūnám ná vajrivaḥ || 13 || ahastá yád apádī várdhata kshā́ḥ ṣácībhir vedyánām | ṣúshṇam pári pradakshiṇíd viṣváyave ní ṣiṣnathaḥ || 14 || píbā-pibéd indra ṣūra sómam mā́ rishaṇyo vasavāna vásuḥ sán | utá trāyasva gṛiṇató maghóno maháṣ ca rāyó revátas kṛidhī naḥ || 15 || 8 ||

(२३) त्रयोविंशं सूक्तम्
(१-७) सप्तर्चस्यास्य सूक्तस्यैन्द्रः प्राजापत्यो वा विमदः, वासुक्रो वसुकृद्वा ऋषिः । इन्द्रो देवता । (१, ७) प्रथमासप्तम्योर्ऋचोस्त्रिष्टुप्, (२-४, ६) द्वितीयादितृचस्य षष्ठ्याश्च जगती, (५) पञ्चम्याश्चाभिसारिणी छन्दांसि ॥

यजामह इन्द्रं वज्रदक्षिणं हरीणां रथ्यं विव्रतानाम् ।
प्र श्मश्रु दोधुवदूर्ध्वथा भूद्वि सेनाभिर्दयमानो वि राधसा ॥१॥

23.

Yájāmaha índram vájradakshiṇam hárīṇām rathyàm vívratānām | prá ṣmáṣru dódhuvad ūrdhváthā bhūd ví sénābhir dáyamāno ví rádhasā || 1 ||

O bounteous brave Lord of resplendence, holder of adamantine will power, your heroic actions are widely praised. When associated with vital principles, you promptly destroy the entire kingdom of evil forces of darkness in battle. 11

O brave Lord of resplendence, let not our manifold sacred works be deprived of your blessings; may we all continue to enjoy the rewards of your favour, O Lord of punitive justice. 12

O resplendent Lord of punitive justice, may these our innocent prayers reaching you prove fruitful, without causing injury to any one; consequently may we derive benefits from them (as a cowherd) from milch-kine. 13

The earth, which has neither hands nor feet, flourishes through the benevolent acts of divine powers, worthy of admiration. This becomes possible because you smite down the obstructive dark clouds circumambulating the earth on the right for the benefit of all creatures. 14

Drink, O brave Lord of resplendence, drink the immortal elixir; you are the possessor of opulence; protect them who praise you, who perform the sacred works and are liberal givers; please make us wealthy with abundant riches. 15

23

We propitiate the Lord of resplendence, the wise possessor of adameäantine will power. He has ability to perform various actions by means of His energies. Shaking the trees of the earth with might and destroying the evil forces with his army equipped with vital powers, He mounts high showering riches. 1

हरी न्वस्य या वने विदे वस्विन्द्रो मघैर्मघवा वृत्रहा भुवत् ।
ऋभुर्वाज ऋभुक्षाः पत्यते शवोऽव क्ष्णौमि दासस्य नाम चित् ॥२॥
यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहतो वि सूरिभिः ।
आ तिष्ठति मघवा सनश्रुत इन्द्रो वाजस्य दीर्घश्रवसस्पतिः ॥३॥
सो चिन्नु वृष्टिर्यूथ्या३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि प्रुष्णुते ।
अव वेति सुक्षयं सुते मधूदिद्धूनोति वातो यथा वनम् ॥४॥
यो वाचा विवाचो मृध्रवाचः पुरू सहस्राशिवा जघान ।
तत्तदिदस्य पौंस्यं गृणीमसि पितेव यस्तविषीं वावृधे शवः ॥५॥

स्तोमं त इन्द्र विमदा अजीजनन्नपूर्व्यं पुरुतमं सुदानवे ।
विद्मा ह्यस्य भोजनमिनस्य यदा पशुं न गोपाः करामहे ॥६॥
माकिर्न एना सख्या वि यौषुस्तव चेन्द्र विमदस्य च ऋषेः ।
विद्मा हि ते प्रमतिं देव जामिवदस्मे ते सन्तु सख्या शिवानि ॥७॥

hárī nv àsya yā́ váne vidé
vásv índro magháir maghávā vṛitrahā́ bhuvat | ṛibhúr vā́ja
ṛibhukshā́ḥ patyate ṣávó 'va kshṇaumi dā́sasya nā́ma cit
|| 2 || yadā́ vájraṃ híraṇyam íd áthā rátham hárī yám asya
váhato vi sūríbhiḥ | ā́ tishṭhati maghávā sánaṣruta índro
vā́jasya dīrghásravasas pátiḥ || 3 || só cin nú vṛishṭír yūthyā̀
svā́ sácāṅ índraḥ smáṣrūṇi háritābhí prushṇute | áva veti
sukshāyaṃ suté mádhū́d íd dhūnoti vā́to yáthā vánam || 4 ||
yó vācā́ vívāco mṛidhrávācaḥ purū́ sahásrā́ṣivā jaghā́na |
tát-tad íd asya paúṅsyaṃ gṛiṇīmasi pitéva yás távishīṃ
vāvṛidhé ṣávaḥ || 5 ||

stómaṃ ta indra vimadā́ ajījanann
ápūrvyam purutámaṃ sudā́nave | vidmā́ hy àsya bhójanam
inásya yád ā́ paṣúṃ ná gopā́ḥ karāmahe || 6 || mā́kir na enā́
sakhyā́ ví yaushus táva cendra vimadásya ca ṛ́isheḥ | vidmā́
hí te prámatiṃ deva jāmivád asmé te santu sakhyā́ ṣivā́ni
|| 7 || ₂ ||

With His two mighty vital functions which bestow riches at the sacred places, the Lord of resplendence, rich in wealth and wisdom, destroys evil forces. The mighty Lord, with spirtual brilliance and physical strength, protects all the static world. May I through His influence overcome distress. 2

When the bounteous and ever-glorious Lord of resplendence, the possessor of long celebrated and widely renowned food, assumes His punitive power with His brilliant rays, He ascends the cosmic chariot, drawn by two vital energies (physical and spiritual). 3

As the rain bedews all, in the similar way the Lord of resplendence, accompanied by vital energetic powers, sprinkles the grass and trees with the green elixir. He reaches all sacred places of the creation and stirs as the breeze agitates the forest. 4

We praise His several deeds of valour, who with His thundering voice makes thousands of wicked men speechless and destroys countless evils; He like a father makes us stronger. 5

O resplendent Lord, we the humble devotees compose this unprecedented and most copious praise to obtain your blessings. We know how rich the rewards are that we gain from Him, the mighty one. We invoke Him as a herdsman calls his cattle. 6

Never may these friendships of yours and of the humble sages be diminished; O divine Lord, may your attachment be like that of a kith and kin ; may the friendship between us be beneficial. 7

(२४) चतुर्विंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यैन्द्रः प्राजापत्यो वा विमदः, वासुक्रो वसुकृद्वा ऋषिः । (१-३) प्रथमतृचस्येन्द्रः, (४-६) द्वितीयतृचस्य चाश्विनौ देवता । (१-३) प्रथमतृचस्यास्तारपङ्क्तिः, (४-६) द्वितीयतृचस्य चानुष्टुप् छन्दसी ॥

इन्द्र सोममिमं पिब मधुमन्तं चमू सुतम् ।
अस्मे रयिं नि धारय वि वो मदे सहस्रिणं पुरूवसो विवक्षसे ॥१॥
त्वां यज्ञेभिरुक्थैरुप हव्येभिरीमहे ।
शचीपते शचीनां वि वो मदे श्रेष्ठं नो धेहि वार्यं विवक्षसे ॥२॥
यस्पतिर्वार्याणामसि रध्रस्य चोदिता ।
इन्द्र स्तोतॄणामविता वि वो मदे द्विषो नः पाह्यंहसो विवक्षसे ॥३॥
युवं शक्रा मायाविना समीची निरमन्थतम् ।
विमदेन यदीळिता नासत्या निरमन्थतम् ॥४॥
विश्वे देवा अकृपन्त समीच्योर्निष्पतन्त्योः ।
नासत्यावब्रुवन्देवाः पुनरा वहतादिति ॥५॥
मधुमन्मे परायणं मधुमत्पुनरायनम् ।
ता नो देवा देवतया युवं मधुमतस्कृतम् ॥६॥

24.

Índra sómam imám piba mádhumantaṃ camú̄ sutám | asmé rayíṃ ni dhāraya ví vo máde sahasríṇam purūvaso vívakshase || 1 || tváṃ yajñébhir ukthaír úpa havyébhir īmahe | ṣácīpate ṣacīnāṃ ví vo máde ṣréshṭhaṃ no dhehi vā́ryaṃ vívakshase || 2 || yás pátir vāryā̄ṇām ási radhrásya coditā́ | índra stotṝ̄ṇām avitā́ ví vo máde dvishó naḥ pāhy áṅhaso vívakshase || 3 || yuvám ṣakrā māyāvínā samīcī́ nír amanthatam | vimadéna yád īḷitā́ násatya nírāmanthatam || 4 || víṣve devā́ akṛipanta samīcyór nishpátantyoḥ | násatyav abruvan deváḥ púnar á vahatād íti || 5 || mádhuman me paráyaṇam mádhumat púnar áyanam | tā́ no devā devátaya yuvám mádhumatas kṛitam || 6 || 10 ||

24

O resplendent Lord, possessor of infinite wealth, may you accept our sweet melodies, expressed through our dedicated actions and bestow upon us thousand-fold riches in your exhilaration; you are verily great. 1

We solicit you with dedicated actions, with oblations, and prayers; O Lord of wealth and wisdom, may you grant us excellent and choicest wealth for our benefit through your exhilaration; you are verily great. 2

O resplendent Lord, you are the Lord of choicest wealth and inspirer of worshippers, the protector of the praisers. May you save us from our adversaries and guard us from sin; you are verily great. 3

O ever-true twin-divines, you are powerful and sagacious; glorified by the humble devotees and coordinate efforts, you churn out the fire. 4

All the divine powers praise you, when mutually associated. You cause the sparks to fly up; the divine powers say to these ever-true twin divines: "let the fire divine bring oblations to us again". 5

May my departure be sweet and may my coming back be sweet and pleasant; may you both through your divine powers enrich us with all sweetness. 6

(२५) पञ्चविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्यैन्द्रः प्राजापत्यो वा विमदः वासुक्रो वसुकृद्वा ऋषिः ।
सोमो देवता । आस्तारपङ्क्तिश्छन्दः ॥

॥११॥ भद्रं नो अपि वातय मनो दक्षमुत क्रतुम् ।
अधा ते सख्ये अन्धसो वि वो मदे रणन्गावो न यवसे विवक्षसे ॥१॥
हृदिस्पृशस्त आसते विश्वेषु सोम धामसु ।
अधा कामा इमे मम वि वो मदे वि तिष्ठन्ते वसूयवो विवक्षसे ॥२॥
उत व्रतानि सोम ते प्राहं मिनामि पाक्या ।
अधा पितेव सूनवे वि वो मदे मृळा नो अभि चिद्वधाद्विवक्षसे ॥३॥
समु प्र यन्ति धीतयः सर्गासोऽवताँ इव ।
क्रतुं नः सोम जीवसे वि वो मदे धारया चमसाँ इव विवक्षसे ॥४॥
तव त्ये सोम शक्तिभिर्निकामासो व्यृण्विरे ।
गृत्सस्य धीरास्तवसो वि वो मदे व्रजं गोमन्तमश्विनं विवक्षसे ॥५॥

॥१२॥ पशुं नः सोम रक्षसि पुरुत्रा विष्ठितं जगत् ।
समाकृणोषि जीवसे वि वो मदे विश्वा संपश्यन्भुवना विवक्षसे ॥६॥

25.

Bhadráṃ no ápi vātaya máno dáksham utá krátum | ádhā te sakhyé ándhaso ví vo máde ráṇan gávo ná yávase vívakshase || 1 || hṛidispṛíṣas ta āsate víṣveshu soma dhámasu | ádhā kámā imé máma ví vo máde ví tishṭhante vasūyávo vívakshase || 2 || utá vratáni soma te práhám mināmi pākyā | ádhā pitéva sūnáve ví vo máde mṛiḷá no abhí cid vadhád vívakshase || 3 || sám u prá yanti dhītáyaḥ sárgaso 'vatáñ iva | krátuṃ naḥ soma jīváse ví vo máde dhāráyā camasáñ iva vívakshase || 4 || táva tyé soma ṣáktibhir níkāmaso vy ṛiṇvire | gṛítsasya dhíras taváso ví vo máde vrajáṃ gómantam aṣvínaṃ vívakshase || 5 || 11 ||

paṣúṃ naḥ soma rakshasi purutrá víshṭhitaṃ jágat | samákṛiṇoshi jīváse ví vo máde víṣvā sampáṣyan bhúvanā vívakshase || 6 ||

25

O blissful Lord grant us a pure mind, and give us energy and wisdom; let men take delight in your love, at your glad carouse, like cattle in fresh pasture; you are verily great. 1

O blissful Lord, we propitiate you and try to move your heart; we worship you in all your forms; these my longings rise from the core of my heart at your glad carouse; you are verily great. 2

O blissful Lord, I obey all your laws in fullness; may you make us happy, at your glad carouse; as father does for his son; protect us from woe and hatred; you are verily great. 3

O blissful Lord, our praises converge towards you as herds towards a pond; may you make us capable of doing noble deeds at your glad carouse; you are verily great. 4

O blissful Lord, may the wise sages who are strong in faith and are patient and vigorous obtain the stall of cows and horses at your glad carouse; you are verily great. 5

O blissful Lord, you protect our cattle and sustain the moving world spread far and wide; you beholding all the universe, render it suitable for creatures to live at your glad carouse; you are verily great. 6

त्वं नः सोम विश्वतो गोपा अदाभ्यो भव ।
सेधं राजन्नप स्रिधो वि वो मदे मा नो दुःशंस ईशता विवक्षसे ॥७॥
त्वं नः सोम सुक्रतुर्वयोधेयाय जागृहि ।
क्षेत्रवित्तरो मनुषो वि वो मदे द्रुहो नः पाह्यंहसो विवक्षसे ॥८॥
त्वं नो वृत्रहन्तमेन्द्रस्येन्दो शिवः सखा ।
यत्सीं हवन्ते समिथे वि वो मदे युध्यमानास्तोकसातौ विवक्षसे ॥९॥
अयं घ स तुरो मद इन्द्रस्य वर्धत प्रियः ।
अयं कक्षीवतो महो वि वो मदे मतिं विप्रस्य वर्धयद्विवक्षसे ॥१०॥
अयं विप्राय दाशुषे वाजाँ इयर्ति गोमतः ।
अयं सप्तभ्य आ वरं वि वो मदे प्रान्धं श्रोणं च तारिषद्विवक्षसे ॥११॥

tvám naḥ soma viṣváto gopá adabhyo bhava | sédha rajann ápa sridho vi vo máde má no duḥ śaṁsa iṣata vivakshase || 7 || tvám naḥ soma sukrátur vayodhéyaya jagṛihi | kshetravíttaro mánusho ví vo máde druhó naḥ pāhy áṁhaso vivakshase || 8 || tvám no vṛitra hantaméndrasyendo ṣiváḥ sákha | yát sīṃ hávante samithé ví vo máde yúdhyamanas tokásatau vivakshase || 9 || ayám gha sá turó máda indrasya vardhata priyáḥ | ayám kakshívato mahó ví vo máde matím víprasya vardhayad viva-kshase || 10 || ayám vípraya daṣúshe vájaṅ iyarti gómataḥ | ayám saptábhya á váraṃ ví vo máde prándhám ṣroṇám ca tarishad vivakshase || 11 || 12 ||

(२६) षड्विंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यैन्द्रः प्राजापत्यो वा विमदः, वासुक्रो वसुकृद्वा ऋषिः । पूषा देवता ।
(१, ४) प्रथमाचतुर्थ्योर्ऋचोरुष्णिक्, (२-३, ५-९) द्वितीयातृतीययोः
पञ्चम्यादिपञ्चानाञ्चानुष्टुप् छन्दसी ॥

॥१३॥ प्र ह्यच्छा मनीषाः स्पार्हा यन्ति नियुतः ।
प्र दस्रा नियुद्रथः पूषा अविष्टु माहिनः ॥१॥

26.

Prá hy ácha manīshá sparhá yánti niyútaḥ | prá dasra niyúdrathaḥ pūshá avishṭu máhinaḥ || 1 ||

O blissful Lord, you are unassailable; may you be our protector from all sides. O sovereign Lord, drive away adversaries at your glad carouse and let not the wickled rule over us; you are verily great. 7

O blissful Lord, you are performer of noble deeds; may you be vigilant in supplying us nourishment; you are the best knower of the mecro and micro bodies; may you, at your glad carouse, protect us against sin and sorrow; you are verily great. 8

O blissful Lord, destroyer of the wicked, you are our gracious friend; may you protect us when hostile warriors challenge us in battles; at your glad carouse, you are the bestower of offspring; you are verily great. 9

O blissful Lord, such is the divine elixir which effuses out swiftly, and is acceptable to the self. It has given, at your glad carouse, an increase to the intelligence of the assiduous pious sage; you are verily great. 10

The blissful Lord bestows food and cattle upon the pious donor of the oblations. He gives wisdom to the seven sense organs. At his glad carouse, He restores the faculties of the blind and the lame (O Lord); you are verily great. 11

26

Since our well-composed and thoughtful prayers reach Him, may the glorious and mighty Lord of nourishment of pleasing aspect, with yoked cosmic chariot, (to carry us along the path leading to liberation), protect us. 1

यस्य त्यन्महित्वं वाताप्यमयं जनः ।
विप्र आ वंसद्धीतिभिश्चिकेत सुष्टुतीनाम् ॥२॥
स वेद सुष्टुतीनामिन्दुर्न पूषा वृषा ।
अभि प्सुरः प्रुषायति व्रजं न आ प्रुषायति ॥३॥
मंसीमहि त्वा वयमस्माकं देव पूषन् ।
मतीनां च साधनं विप्राणां चाधवम् ॥४॥
प्रत्यर्धिर्यज्ञानामश्वहयो रथानाम् ।
ऋषिः स यो मनुर्हितो विप्रस्य यावयत्सखः ॥५॥

॥१४॥ आधीषमाणायाः पतिः शुचायाश्च शुचस्य च ।
वासोवायोऽवीनामा वासांसि मर्मृजत् ॥६॥
इनो वाजानां पतिरिनः पुष्टीनां सखा ।
प्र श्मश्रु हर्यतो दूधोद्वि वृथा यो अदाभ्यः ॥७॥
आ ते रथस्य पूषन्नजा धुरं ववृत्युः ।
विश्वस्यार्थिनः सखा सनोजा अनपच्युतः ॥८॥
अस्माकमूर्जा रथं पूषा अविष्टु माहिनः ।
भुवद्वाजानां वृध इमं नः शृणवद्धवम् ॥९॥

yásya tyán mahitvám vatápyam ayám jánaḥ | vípra á vaṅsad dhítibhiç ciketa sushṭutīnám || 2 || sá veda sushṭutīnám índur ná pūshá vṛísha | abhí psúraḥ prushāyati vrajám na á prushāyati || 3 || maṅsīmáhi tvā vayám asmákam deva pūshan | matīnáṃ ca sádhanaṃ víprāṇām cādhavám || 4 || prátyardhir yajñánām açvahayó ráthānām | ṛíshiḥ sá yó mánurhito víprasya yāvayatsakháḥ || 5 || 13 ||

adhíshamāṇāyāḥ pátiḥ çucáyāç ca çucásya ca | vāsovāyó 'vīnām á vásāṅsi mármṛijat || 6 || inó vájānām pátir ináḥ pushṭīnám sákhā | prá çmáçru haryató dūdhod ví vṛíthā yó ádābhyaḥ || 7 || á te ráthasya pūshann ajá dhúram vavṛityuḥ | víçvasyárthínaḥ sákhā sanojá ánapacyutaḥ || 8 || asmákam ūrjá rátham pūshá avishṭu máhinaḥ | bhúvad vájānāṃ vṛidhá imám naḥ çṛiṇavad dhávam || 9 || 14 ||

May He be cognizant of our eulogies, whose greatness this wise sage celebrates with sacred ceremonies and whose majestic might is like the matured rain (or the matured food of the self). 2

Surely, this Lord of nourishment is cognizant of our praises. He is the showerer of his blessings like the moon-shine, and dews our corn with moisture and rains on our cow-pastures. 3

We glorify you, O divine Lord of nourishment, the accomplisher of our desires and an inspirer of our chanters and saints. 4

He is the joint-sharer of all our noble deeds, and faithful guide to our chariot of body; He is the seer, the benefactor of men, and as a scatterer of adversaries, He is our friend. 5

He is the Lord of the self-sustained effulgent Mother Nature, as well as of the effulgent soul. He weaves the cloth of creation like the raiment of the sheep and cleanses the vestment. 6

He is the mighty Lord of strengthening food and friend of all prosperities. He is unassailable. He expresses His satisfaction at the devotional love offered by the worshipper, by a gesture akin to a person who on such occasions shakes his beard. 7

O Lord of nourishment, may your eternal powers turn your chariot-pole hitherward. You are friend of all suppliants, eternal and never-failing. 8

May the mighty Lord of nourishment bless our chariot with His power and might. May He increase our store of food and hear our invocation. 9

(२७) सप्तविंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्यैन्द्रो वसुक्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ असत्सु मे जरितः साभिवेगो यत्सुन्वते यजमानाय शिक्षम् ।
अनाशीर्दामहमस्मि प्रहन्ता सत्यध्वृतं वृजिनायन्तमाभुम् ॥१॥
यदीदहं युधये संनयान्यदेवयून्तन्वा३ शूशुजानान् ।
अमा ते तुम्रं वृषभं पचानि तीव्रं सुतं पञ्चदशं नि षिञ्चम् ॥२॥
नाहं तं वेद य इति ब्रवीत्यदेवयून्त्समरणे जघन्वान् ।
यदावाख्यत्समरणमृघावदादिद्ध मे वृषभा प्र ब्रुवन्ति ॥३॥
यदज्ञातेषु वृजनेष्वासं विश्वे सतो मघवानो म आसन् ।
जिनामि वेत्क्षेम आ सन्तमाभुं प्र तं क्षिणां पर्वते पादगृह्य ॥४॥
न वा उ मां वृजने वारयन्ते न पर्वतासो यदहं मनस्ये ।
मम स्वनात्कृधुकर्णो भयात एवेदनु द्यून्किरणः समेजात् ॥५॥

॥१६॥ दर्शन्न्वत्र शृतपाँ अनिन्द्रान्बाहुक्षदः शरवे पत्यमानान् ।
घृषुं वा ये निनिदुः सखायमध्यू न्वेषु पवयो ववृत्युः ॥६॥

27.

Ásat sú me jaritaḥ sábhivegó yát sunvaté yájamanaya síksham | ánāṣirdam ahám asmi prahantá satyadhvṛítam vṛijināyántam ābhúm || 1 || yádid ahám yudháye sammáyany ádevayūn tanvà ṣúṣujānān | amá te túmram vṛishabhám pacāni tīvrám sutám pañcadaṣám ní shiñcam || 2 || náhám tám veda yá íti brávīty ádevayūn samáraṇe jaghanván | yadávākhyat samáraṇam ṛíghāvad ád íd dha me vṛishabhá prá bruvanti || 3 || yád ájñāteshu vṛijáneshv ásam víṣve sató maghávāno ma āsan | jinami vét kshéma á sántam ābhúm prá tám kshiṇām párvate pādagṛíhya || 4 || ná vá u mám vṛijáne vārayante ná párvatāso yád ahám manasyé | mánia svanát kṛidhukárṇo bhayāta evéd ánu dyūn kiráṇaḥ sám ejāt || 5 || 16 ||

dárṣan nv átra ṣritapáñ anindrán bāhukshádaḥ ṣárave pátyamānān | ghṛíshum vā yé ninidúḥ sákhāyam ádhy ū nv èshu paváyo vavṛityuḥ || 6 ||

27

O devotee, this is My firm determination that I help the performer of noble deeds by fulfilling his aspirations, but I punish unrighteous, who opposes truth, the wicked and the malignant. 1

If I lead my friends to battle against the dark clouds of nescience, unfaithful but strong in physical strength, then having dispelled the darkness, I shall impel the furious and vigorous sun, and thereafter, sprinkle on the earth exhilarating peace of the full moonlight. 2

I am not aware of the person who would proclaim that he by his own, would become victorious over evil forces in life-struggle; the moment the fierce struggle commences, everyone speaks high of My prowess. 3

When I enter upon a rare combat, not commonly known, all bounteous powers and persons rich in oblations, approach Me. I regulate all elements of the cosmic region, destroy the mighty and over-powering enemy, to save the world, and seizing the enemy by feet, throw him down the mountain. 4

None hinders Me in My heroic creative work; not even the mountain when I am resolved. Even the person, fully deaf, is alarmed at My roaring, and so too even the bright shining sun trembles at My command. 5

(When) I behold here the sensuous cruel infidels, who cut My devotees to pieces with their hands, assail them, or injure, then My shafts or fellies of My car quickly fall upon them; also upon all those who revile Me, who is your sincere friend. 6

अभूर्वौक्षीर्व्यु१ आयुरानड्दर्षन्नु पूर्वो अपरो नु दर्षत् ।
द्वे पवस्ते परि तं न भूतो यो अस्य पारे रजसो विवेष ॥७॥
गावो यवं प्रयुता अर्यो अक्षन्ता अपश्यं सहगोपाश्चरन्तीः ।
हवा इदर्यो अभितः समायन्कियदासु स्वपतिश्छन्दयाते ॥८॥
सं यद्वयं यवसादो जनानामहं यवाद उर्वज्रे अन्तः ।
अत्रा युक्तोऽवसातारमिच्छादथो अयुक्तं युनजद्ववन्वान् ॥९॥
अत्रेदु मे मंससे सत्यमुक्तं द्विपाच्च यच्चतुष्पात्संसृजानि ।
स्त्रीभिर्यो अत्र वृषणं पृतन्यादयुद्धो अस्य वि भजानि वेदः ॥१०॥

यस्यानक्षा दुहिता जात्वास कस्तां विद्वाँ अभि मन्याते अन्धाम् ।
कतरो मेनिं प्रति तं मुचाते य ईं वहाते य ईं वा वरेयात् ॥११॥
कियती योषा मर्यतो वधूयोः परिप्रीता पन्यसा वार्येण ।
भद्रा वधूर्भवति यत्सुपेशाः स्वयं सा मित्रं वनुते जने चित् ॥१२॥
पत्तो जगार प्रत्यञ्चमत्ति शीर्ष्णा शिरः प्रति दधौ वरूथम् ।
आसीन ऊर्ध्वामुपसि क्षिणाति न्यङ्ङुत्तानामन्वेति भूमिम् ॥१३॥

ábhūr v aúkshīr vy ù áyur ānaḍ dárshan nú pū́rvo áparo nú darshat | dvé pavásto pári táṃ ná bhūto yó asyá pāré rájaso vivésha || 7 || gávo yávam práyutā aryó akshan tá́ apaṣyaṃ sahágopāṣ cáran-tīḥ | hávā íd aryó abhítaḥ sám āyan kíyad āsu svápatiṣ chandayāte || 8 || sáṃ yád váyaṃ yavasā́do jánānām aháṃ yavā́da urvájre antáḥ | átrā yuktò 'vasātā́ram ichād átho áyuktaṃ yunajad vavanvā́n || 9 || átréd u me maṅsase sat-yám uktáṃ dvipā́c ca yác cátushpāt saṃsṛijā́ni | strībhír yó átra vṛíshaṇam pṛitanyā́d áyuddho asya ví bhajāni vé-daḥ || 10 || 16 ||

yásyānakshá́ duhitá́ jā́tv ā́sa kás tā́ṃ vidv[illegible] abhí man-yāte andhā́m | kataró menī́m práti táṃ mu[illegible] yá īṃ vá-hāte yá īṃ vā vareyā́t || 11 || kíyatī yóshā m[illegible] yató vadhū-yóḥ páriprītā pányasā vā́ryeṇa | bhadrá́ vadhū́r bhavati yát supéṣāḥ svayáṃ sá́ mitráṃ vanute jáne cit || 12 || pattó ja-gāra pratyáñcam atti ṣīrshṇá́ ṣíraḥ práti dadhau várūtham | ā́sīna ūrdhvā́m upási kshiṇāti nyàṅṅ uttānā́m ánv eti bhū́-mim || 13 ||

O Lord of resplendence, You are eternal, You grow to full vital vigour; He, the eternal, alone destroys, the others cannot destroy Him. The united two (heaven and earth) cannot surpass Him, who extends beyond the confines of the universe. 7

The assembled cattle feed upon the barely; I, their master, behold them all grazing, tended by the herdsman and at call, they collect around their lord. What portion (of the milk) will these cattle afford to give to their owner? 8

Since we all are straw-eaters, we are in the company of men who are barely-eaters in the wide farm. Here the class of cattle is the one yoked, there is another, the class of men, to unyoke them, and the supreme ordainer would yoke him who is unyoked. 9

You know that what is said by Me this time is the truth, that I create both bipeds or quadrupeds. I snatch the wealth of that person who keeps engrossed in sexual indulgence with women, and distribute the same (to the deserving). 10

None else than Myself knows and honours his daughter, who is eyeless and blind? Which of the two lets loose that bolt against enemy — the one who assails or the one who confronts? 11

How many a woman has been pleased by the flattering praise of man's desire? The beautiful girl, who herself chooses the husband among men, is really fortunate and happy. 12

He (the sun) draws water out of the river with his feet (i.e. with rays), and swallows it when it approaches him; he places the head of (heaven) as a guard around his head; he sends his rays upward to the proximate heaven and finally he sends rain-water downward on the outspread earth. 13

बृहन्नच्छायो अपलाशो अर्वा तस्थौ माता विषितो अत्ति गर्भः ।
अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः ॥१४॥
सप्त वीरासो अधरादुदायन्नष्टोत्तरात्तात्समजग्मिरन्ते ।
नव पश्चातात्स्थिविमन्त आयन्दश प्राक्सानु वि तिरन्त्यश्नः ॥१५॥

३।१८ दशानामेकं कपिलं समानं तं हिन्वन्ति क्रतवे पार्याय ।
गर्भं माता सुधितं वक्षणास्ववेनन्तं तुषयन्ती बिभर्ति ॥१६॥
पीवानं मेषमपचन्त वीरा न्युप्ता अक्षा अनु दीव आसन् ।
द्वा धनुं बृहतीमप्स्वन्तः पवित्रवन्ता चरतः पुनन्ता ॥१७॥
वि क्रोशनासो विष्वञ्च आयन्पचाति नेमो नहि पक्षदर्धः ।
अयं मे देवः सविता तदाह द्र्वन्न इद्वनवत्सर्पिरन्नः ॥१८॥
अपश्यं ग्रामं वहमानमारादचक्रया स्वधया वर्तमानम् ।
सिषक्त्यर्यः प्र युगा जनानां सद्यः शिश्ना प्रमिनानो नवीयान् ॥१९॥

brihánn achāyó apalāṣó árvā tasthaú mātá víshito atti gárbhaḥ | anyásyā vatsám rihatí mimāya káyā bhuvá ní dadhe dhenúr ū́dhaḥ || 14 || saptá vīráso adharád úd āyann ashṭóttarā́ttāt sám ajagmiran té | náva paṣcā́tāt sthivimánta āyan dáṣa prák sā́nu ví tiranty áṣnaḥ || 15 || 17 ||

daṣānā́m ékaṃ kapiláṃ samānáṃ táṃ hinvanti krátave pā́ryāya | gárbham mātá súdhitaṃ vakshánāsv ávenantaṃ tusháyantī bibharti || 16 || pívānam meshám apacanta vīrá nyùptā akshá ánu dīvá āsan | dvá dhánum brihatím apsv àntáḥ pavítravantā carataḥ punántā || 17 || ví kroṣanā́so víshvañca āyan pácāti némo nahí pákshad ardháḥ | ayám me deváḥ savitá tád āha drvànna íd vanavat sarpírannaḥ || 18 || ápaṣyaṃ grā́maṃ váhamānam ārā́d acakráyā svadháyā vártamānam | síshakty aryáḥ prá yugá jánānāṃ sadyáḥ ṣiṣná praminānó návīyān || 10 ||

He, the great, shadowless, leafless, evermoving abides in heaven; he is creator and the receiver of the germs, and eats oblations. He, fondling and licking another's offspring (water), creates the universe; who knows in that world the cow (the sky) offers her udder (i.e. where would rains fall)? 14

Seven children spring forth from the lower position, eight come from the upper, nine occupants come from behind and ten, generated in the front, pass over the summit of heaven. All of them having taken their shares, traverse to the highest point. 15

One of the ten, the conscious mind sharing in common, is sent to execute the sacrifice. The mother Nature cherishes the embryo, well-deposited in the cosmic vapours, while it is not aware of it. 16

The vital breaths bring maturity to the gross physical body. The sense organs, occupying their enlightened positions, are brought under their discipline. The two breaths, from within, incoming and out-going, vitalize the abstract bodies. Finally, with the control of mind and repetition (of the divine syllable OM), they purify the soul. 17

They, the vital breaths, go in all directions, calling the name of the Lord; half of them work for the maturity, the other half do not (i.e. they remain engrossed in allurements); the divine sun, the impeller, declares to men, that the fire whose food is wood and butter, will help you in your life in performing noble deeds. 18

I behold the troop (of unknown forces) advancing from the distance, moving by themselves without wheels. The Lord of all regulates the seasons, He is young and vigorous and completely destroys all fresh bands of evil beings. 19

एतौ मे गावौ प्रमरस्य युक्तौ मो षु प्र सेधीर्मुहुरिन्ममन्धि ।
आपश्चिदस्य वि नशन्त्यर्थं सूरश्च मर्क उपरो बभूवान् ॥२०॥

॥१९॥ अयं यो वज्रः पुरुधा विवृत्तोऽवः सूर्यस्य बृहतः पुरीषात् ।
श्रव इदेना परो अन्यदस्ति तदव्यथी जरिमाणस्तरन्ति ॥२१॥
वृक्षेवृक्षे नियता मीमयद्गौस्ततो वयः प्र पतान्पूरुषादः ।
अथेदं विश्वं भुवनं भयात इन्द्राय सुन्वदृषये च शिक्षत् ॥२२॥
देवानां माने प्रथमा अतिष्ठन्कृन्तत्रादेषामुपरा उदायन् ।
त्रयस्तपन्ति पृथिवीमनूपा द्वा बृबूकं वहतः पुरीषम् ॥२३॥
सा ते जीवातुरुत तस्य विद्धि मा स्मैतादृगप गूहः समर्ये ।
आविः स्वः कृणुते गूहते बुसं स पादुरस्य निर्णिजो न मुच्यते ॥२४॥

etaú me gávau pramarásya yuktaú mó shú prá sedhīr múhur ín mamandhi | ápaș cid asya ví naṣanty ártham sūraș ca marká úparo babhūván || 20 || 18 ||

ayám yó vájraḥ purudhá vívṛitto 'váḥ sū́ryasya briha-táḥ púrīshāt | ṣráva íd enā́ paró anyád asti tád avyathī́ jarimáṇas taranti || 21 || vṛikshé-vṛikshe níyatā mīmayad gaús táto váyaḥ prá patan purushā́daḥ | áthedám víṣvam bhúvanam bhayata índrāya sunvád ṛ́ishaye ca ṣikshat || 22 || devā́nām mā́ne prathamā́ atishṭhan kṛintátrād eshām úpara úd āyan | tráyas tapanti pṛithivī́m anūpā́ dvā́ bṛ́bukam vahataḥ púrīsham || 23 || sá te jīvā́tur utá tásya viddhi mā́ smaitādṛ́g ápa gūhaḥ samaryé | āvíḥ sváḥ kṛiṇuté gū́hate busám sá pādúr asya nirṇíjo ná mucyate || 24 || 19 ||

These two vital faculties are yoked to the body of a mortal man; praise them and do not drive them out; let them be harnessed for a long time. The subtle forces of life help the soul to fulfil its object and so does the all-cleansing sun, who is above us, much beyond the clouds. 20

This is the thunder-bolt, which often falls from the lofty misty realm (or orb) of the vast sun; beyond this realm, there is another glory; the worshippers easily pass through it without obstacle. 21

The bow-string fixed to each bow resounds with clang (just as cows) low loudly when fixed to trees. The man-consuming shafts fall upon the foes like the birds of prey. The whole world is alarmed and presents homage to the resplendent Lord, and gives wealth in alms to the sages. 22

At the creation of Nature's forces, the cosmic waters are born first; from their further division, the water from the rain comes forth. The three cosmic forces, with their coordinated efforts, warm the earth; two of them convey the all-delighting moisture to the sun's sphere. 23

This is the power identified with the solar energy, which causes life; may you mark and know it; conceal nothing. The movement of all-cleansing sun manifests the universe and absorbs cosmic vapour; the motion is never discontinued. 24

(२८) अष्टाविंशं सूक्तम्
(१-१२) द्वादशर्चस्यास्य सूक्तस्य (१) प्रथमर्च इन्द्रस्नुषा वसुक्रपत्नी ऋषिका, (२, ६, ८, १०, १२) द्वितीयापञ्चम्यष्टमीदशमीद्वादशीनामिन्द्रः, (३-५, ७, ९, ११) तृतीयादितृचस्य सप्तमीनवम्येकादशीनाञ्चैन्द्रो वसुक्र ऋषिः। (१, ३-५, ७, ९, ११) प्रथमर्चस्तृतीयादितृचस्य सप्तमीनवम्येकादशीनाञ्चेन्द्रः, (२, ६, ८, १०, १२) द्वितीयापञ्चम्यष्टमीदशमीद्वादशीनाञ्चैन्द्रो वसुक्रो देवते। त्रिष्टुप् छन्दः॥

विश्वो ह्य१न्यो अरिराजगाम ममेदह श्वशुरो ना जगाम।
जक्षीयाद्धाना उत सोमं पपीयात्स्वाशितः पुनरस्तं जगायात् ॥१॥
स रोरुवद्वृषभस्तिग्मशृङ्गो वर्ष्मन्तस्थौ वरिमन्ना पृथिव्याः।
विश्वेष्वेनं वृजनेषु पामि यो मे कुक्षी सुतसोमः पृणाति ॥२॥
अद्रिणा ते मन्दिन इन्द्र तूयान्त्सुन्वन्ति सोमान्पिबसि त्वमेषाम्।
पचन्ति ते वृषभाँ अत्सि तेषां पृक्षेण यन्मघवन्हूयमानः ॥३॥
इदं सु मे जरितरा चिकिद्धि प्रतीपं शापं नद्यो वहन्ति।
लोपाशः सिंहं प्रत्यञ्चमत्साः क्रोष्टा वराहं निरतक्त कक्षात् ॥४॥
कथा त एतदहमा चिकेतं गृत्सस्य पाकस्तवसो मनीषाम्।
त्वं नो विद्वाँ ऋतुथा वि वोचो यमर्धं ते मघवन्क्षेम्या धूः ॥५॥
एवा हि मां तवसं वर्धयन्ति दिवश्चिन्मे बृहत उत्तरा धूः।
पुरू सहस्रा नि शिशामि साकमशत्रुं हि मा जनिता जजान ॥६॥

28.

Vísvo hy ányó arír ájagáma máméd áha svásuro ná jagáma | jakshíyád dhāná utá sómam papíyat sváşitaḥ púnar ástam jagáyat || 1 || sá róruvad vṛishabhás tigmásṛingo várshman tasthau várimann á pṛithivyáḥ | víśveshv enaṃ vṛijáneshu pāmi yó me kukshí sutásomaḥ pṛiṇáti || 2 || ádriṇā te mandína indra túyān sunvánti sómān píbasi tvám eshām | pácanti te vṛishabhán átsi téshām pṛikshéṇa yán maghavan hūyámānaḥ || 3 || idáṃ sú me jaritar á cikiddhi pratīpáṃ śápaṃ nadyò vahanti | lopaśáḥ siṅhám pratyáñcam atsāḥ kroshṭá varāháṃ nír atakta kákshāt || 4 || kathá ta etád ahám á ciketaṃ gṛítsasya pákas taváso manīshám | tváṃ no vidváṅ ṛituthá ví voco yám árdhaṃ te maghavan kshemyá dhúḥ || 5 || evá hí mám tavásaṃ vardháyanti diváś cin me bṛihatá úttarā dhúḥ | purú sahásrā ní śiśāmi sākám aśatrúṃ hí mā jánitā jajána || 6 || 20 ||

28

(Dawn speaks:) Now all other divine forces (including the sun) have come, but the sovereign Lord, my sire-in-law, has not come here; may He accept oblations of parched grains and drink the elixir and return home fully satisfied. 1

The showerer of blessings, having hot rays, abides roaring in the resounding expanse of the firmament. (The sun says), In all conflicts I defend that man who having offered homage, fills my flanks. 2

(Day speaks:) O sovereign Lord, the worshippers express their devotion through exhilarating prayers and dedicated actions (just as herb juice pressed through stones); you accept them and drink; they cook the strengthening and joy-showering foods for you and when invoked, you accept their invocations. 3

(The sun speaks:) O devotee, may you be cognizant of this great power; on my indications, the rivers send their swelling waters backward and the fox (the grass – eater) may confront the approaching lion and the jackal drive the wild boar from his lair. 4

(Day speaks:) O bounteous Lord, how should I, of immature intelligence, be capable of solving this riddle and praise you, who are wise and mighty? Therefore may you, who are all-knowing, instruct us at proper time, witherward your prosperous cosmic chariot is advancing. 5

(The sun speaks:) Thus do they magnify the strength, which is higher than the heavens; I demolish many thousands at once because the creator of all has engendered me without an enemy. 6

॥२१॥ एवा हि मां तवसं जज्ञुरुग्रं कर्मन्कर्मन्वृषणमिन्द्र देवाः ।
वधीं वृत्रं वज्रेण मन्दसानोऽप व्रजं महिना दाशुषे वम् ॥७॥
देवास आयन्परशूँरबिभ्रन्वना वृश्चन्तो अभि विड्भिरायन् ।
नि सुद्र्वं दधतो वक्षणासु यत्रा कृपीटमनु तद्दहन्ति ॥८॥
शशः क्षुरं प्रत्यञ्चं जगाराद्रिं लोगेन व्यभेदमारात् ।
बृहन्तं चिदृहते रन्धयानि वयद्वत्सो वृषभं शूशुवानः ॥९॥
सुपर्ण इत्था नखमा सिषायावरुद्धः परिपदं न सिंहः ।
निरुद्धश्चिन्महिषस्तर्ष्यावान्गोधा तस्मा अयथं कर्षदेतत् ॥१०॥

तेभ्यो गोधा अयथं कर्षदेतद्ये ब्रह्मणः प्रतिपीयन्त्यन्नैः ।
सिम उक्ष्णोऽवसृष्टाँ अदन्ति स्वयं बलानि तन्वः शृणानाः ॥११॥
एते शमीभिः सुशमी अभूवन्ये हिन्विरे तन्वः सोम उक्थैः ।
नृवद्वदन्नुप नो माहि वाजान्दिवि श्रवो दधिषे नाम वीरः ॥१२॥

evá hí mám̐ taváasam̐ jajñúr ugrám̐ kárman-karman vṛ́shaṇam indra deváḥ | vádhīm̐ vṛitrám̐ vájreṇa mandasanó 'pa vrajám mahiná dāśúshe vam || 7 || devása āyan paraśū́ṁr abibhran vánā vṛiścánto abhí viḍbhír āyan | ní sudrvàm̐ dádhato vakshánāsu yátrā kṛ́pīṭam ánu tád dahanti || 8 || śaśáḥ kshurám̐ pratyáñcam̐ jagārádrim̐ logéna vy àbhedam ārát | bṛihántam cid ṛihaté randhayāni váyad vatsó vṛishabhám̐ śū́śuvānaḥ || 9 || suparṇá itthá nakhám á sishāyávaruddhaḥ paripádam̐ ná siṅháḥ | niruddháś cin mahisháś tarshyávān godhá tásmā ayátham̐ karshad etát || 10 ||

tébhyo godhá ayátham̐ karshad etád yé brahmáṇaḥ pratipíyanty ánnaiḥ | simá ukshṇó 'vasṛishṭā́n adanti svayám bálāni tanvàḥ śṛiṇānáḥ || 11 || eté śámībhiḥ suśámī abhūvan yé hinviré tanvàḥ sóma ukthaiḥ | nṛivád vádann úpa no māhi vájān diví śrávo dadhishe náma vīráḥ || 12 || २१ ||

(Day speaks:) O Sun, since all enlightened men know me as powerful, fierce in every act, and the showerer of benefits, in great excitement, I too (being your son) destroy evil forces or the dark clouds and by my might open the gate of fortune for the offerer of oblations (as you do). 7

May the glorious men come forward, carry axes with them and cleaning the wood, advance with their associates, till their land and irrigate it with water. Depositing the tree of good timber in the belly of the river where the underwood (is), they dry it up with heat. 8

(Day speaks:) (On my indications) even the hare may grasp the assailing beast of pray; one can cleave the distant mountain with a clod of clay; one can compel the great to submit to the small; the calf can attack the bull with courage and strength. 9

The resplendent self is thirsty for the divine elixir, as a buffalo for water. For this, he invokes Gayatri metre, which becomes a hawk and fastens her claw in the divine realm, just as a lion confined in a cage places one foot over the other. 10

Gayatri, without difficulty, brings the divine elixir, which is enjoyed by the self, and whatever is left over is shared by the sense-organs. With the help of this elixir, the enemies (the animical tendencies) are retaliated, and finally destroyed. 11

Such are the godly men, sanctified by sacred ceremonies, as have fostered their mind and body with holy prayers. In the language of man, they ask for food and surely, they acquire name and fame in celestial regions. 12

(२९) एकोनत्रिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यैन्द्रो वसुक्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

वने न वा यो न्यधायि चाकञ्छुचिर्वां स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो नृतमः क्षपावान् ॥१॥
प्र ते अस्या उषसः प्रापरस्या नृतौ स्याम नृतमस्य नृणाम् ।
अनु त्रिशोकः शतमावहन्नॄन्कुत्सेन रथो यो असत्ससवान् ॥२॥
कस्ते मद इन्द्र रन्त्यो भूद्दुरो गिरो अभ्युग्रो वि धाव ।
कद्वाहो अर्वागुप मा मनीषा आ त्वा शक्यामुपमं राधो अन्नैः ॥३॥
कदु द्युम्नमिन्द्र त्वावतो नॄन्कया धिया करसे कन्न आगन् ।
मित्रो न सत्य उरुगाय भृत्या अन्ने समस्य यदसन्मनीषाः ॥४॥
प्रेरय सूरो अर्थं न पारं ये अस्य कामं जनिधा इव ग्मन् ।
गिरश्च ये ते तुविजात पूर्वीर्नर इन्द्र प्रतिशिक्षन्त्यन्नैः ॥५॥

मात्रे नु ते सुमिते इन्द्र पूर्वी द्यौर्मज्मना पृथिवी काव्येन ।
वराय ते घृतवन्तः सुतासः स्वाद्मन्भवन्तु पीतये मधूनि ॥६॥

29.

Váne ná vā yó ny àdhāyi cākáñ chúcir vāṃ stómo bhuraṇāv ajīgaḥ | yásyéd índraḥ purudíneshu hótā nṛiṇā́ṃ náryo nṛítamaḥ kshapā́vān || 1 || prá te asyā́ ushásaḥ prā́parasyā nṛitaú syāma nṛítamasya nṛiṇā́m | ánu triṣókaḥ ṣatám ā́vahan nṝ́n kútsena rátho yó ásat sasavā́n || 2 || kás te máda indra rántyo bhūd dúro gíro abhy ùgró ví dhāva | kád vā́ho arvā́g úpa mā manīshā́ ā́ tvā ṣakyām upamáṃ rā́dho ánnaiḥ || 3 || kád u dyumnám indra tvā́vato nṝ́n káyā dhiyā́ karase kán na ā́gan | mitró ná satyá urugāya bhṛityā́ ánne samasya yád ā́san manīshā́ḥ || 4 || préraya sū́ro ártham ná pārám yé asya kā́mam janidhā́ iva gmán | gíraṣ ca yé te tuvijāta pūrvī́r nára indra pratiṣíkshanty ánnaiḥ || 5 || 22 ||

mā́tre nú te sū́mite indra pūrvī́ dyaúr majmánā pṛithivī́ kā́vyena | várāya te ghṛitávantaḥ sutā́saḥ svā́dman bhavantu pītáye mádhūni || 6 ||

29

O nourishing twins, may our praises reach both of you, just as a bird having deposited its young ones reaches her nest on the tree. The resplendent Lord is the leader of leaders, the best of heroes, on all the days, an invoker, and the guardian of night (our saviour at the dark deluge or dissolution). 1

O most heroic hero, a leader of leaders, may we be prosperous at the coming of the present dawn or of any future one through your adoration. Let the victorious chariot of triple splendour, loaded with viands, bring hitherward blessings for the hundreds of brave and wise men. 2

What sort of exhilaration, O Lord of resplendence, is gladdening to you? O powerful, when would you hasten to the doors of our chamber of prayers? When will you come to us? When shall we possess intelligence? O most glorious, when, having glorified you, shall we acquire wealth and food? 3

O Lord of resplendence, when and by what action and thought, shall you bless men to be virtuous like you? When will you bring such persons to us? O widely renowned, you are like a true friend to us, always ready to support us at the time when we need it most. 4

O Lord of resplendence, strong by your own nature, as the sun takes us across to the final destination, and as husbands please their wives, may you fulfil the wishes of those who teach the eternal knowledge of sacred hymns and offer devotions to you. 5

O lord of resplendence, the vast heaven and earth, the measures of all, have been quickly and duly constructed by your overwhelming energy. May our dedicated actions and prayers presented with love be acceptable to you, O glorious lord. 6

आ मध्वो अस्मा असिचन्नमत्रमिन्द्राय पूर्णं स हि सत्यराधाः ।
स वावृधे वरिमन्ना पृथिव्या अभि क्रत्वा नर्यः पौंस्यैश्च ॥७॥
व्यानळिन्द्रः पृतनाः स्वोजा आस्मै यतन्ते सख्याय पूर्वीः ।
आ स्मा रथं न पृतनासु तिष्ठ यं भद्रया सुमत्या चोदयासे ॥८॥

á mádhvo asmā asicann ámatram índrāya pūrṇám sá hí satyárādhāḥ | sá vāvṛidhe várimann á prithivyá abhí krátvā náryaḥ paúṅsyaiṣ ca || 7 ||
vy ā̀naḷ índraḥ pṛítanāḥ svójā ásmai yatante sakhyáya pūrvíḥ | á smā rátham ná pṛítanāsu tishṭha yám bhadráyā sumatyá codáyāse || 8 || २७ ||

[अथ तृतीयोऽनुवाकः ॥] (३०) त्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यैलूषः कवष ऋषिः । आपोऽपां नपाद्वा देवता । त्रिष्टुप् छन्दः ॥

८२५७ प्र देवत्रा ब्रह्मणे गातुरेत्वपो अच्छा मनसो न प्रयुक्ति ।
महीं मित्रस्य वरुणस्य धासिं पृथुज्रयसे रीरधा सुवृक्तिम् ॥१॥
अध्वर्यवो हविष्मन्तो हि भूताच्छाप इतोशतीरुशन्तः ।
अव याश्चष्टे अरुणः सुपर्णस्तमास्यध्वमूर्मिमद्या सुहस्ताः ॥२॥
अध्वर्यवोऽप इता समुद्रमपां नपातं हविषा यजध्वम् ।
स वो ददद्ूर्मिमद्या सुपूतं तस्मै सोमं मधुमन्तं सुनोत ॥३॥
यो अनिध्मो दीदयदप्स्व१न्तर्यं विप्रास ईळते अध्वरेषु ।
अपां नपान्मधुमतीरपो दा याभिरिन्द्रो वावृधे वीर्याय ॥४॥

30.

Prá devatrá bráhmaṇe gātúr etv apó ácha mánaso ná práyukti | mahím mitrásya váruṇasya dhāsím prithujráyase rīradhā suvṛiktím || 1 || ádhvaryavo havíshmanto hí bhūtá-chāpá itoṣatír uṣantaḥ | áva yáṣ cáshṭe aruṇáḥ suparṇás tám ásyadhvam ūrmím adyá suhastāḥ || 2 || ádhvaryavo 'pá itā samudrám apáṃ nápātaṃ havíshā yajadhvam | sá vo dadad ūrmím adyá súpūtaṃ tásmai sómam mádhumantaṃ sunota || 3 || yó anidhmó dídayad apsv àntár yáṃ víprāsa íḷate adhvaréshu | ápāṃ napān mádhumatīr apó dā yábhir índro vāvṛidhé vīryàya || 4 ||

They pour out sweet love from their heart for the Lord of resplendence, since He is true for His promises for wealth. He is the friend of men, glorious by His wisdom, His strength is magnified throughout the expanse of the firmament. 7

The glorious Lord of resplendence overwhelms even the mightiest opponent. Men strive to win His friendship, May you, O Lord, ascend your chariot and direct it towards us for our sake, in the same way as you have been going to crush the armies of enemies. 8

30

May our words of praises used in the sacred rituals, invoking divine powers, reach the supreme Lord like the celerity of the mind. May you offer praises and invocations to our Lord who is friendly, venerable, and a rapid mover, and offer oblations of abundant nourishing food in His name. 1

O sacred priests, may you be ready with oblations and the celestial waters, eager to receive the effused elixir, which has been brought to us by the red hawk, descending from the sky. May you, O skilful priest, pour down that flood of elixir to mix with the consecrated waters. 2

O priests, may you propitiate the cosmic ocean for waters, and pay homage to the ever-true sun's rays, which give us sanctified water. May you offer sweet loving devotional prayers to Him (the Lord). 3

He is the one who shines without fuel in the midst of cosmic waters, and whom worshippers adore at the place of worship. O the grandson of waters, the fire divine, may this divine elixir, mixed with sweet celestial waters, be given to the resplendent self to elevate vigour and heroism. 4

याभिः सोमो मोदते हर्षते च कल्याणीभिर्युवतिभिर्न मर्यः ।
ता अध्वर्यो अपो अच्छा परेहि यदासिञ्चा ओषधीभिः पुनीतात् ॥५॥

एवेद्यूने युवतयो नमन्त यदीमुशन्नुशतीरेत्यच्छ ।
सं जानते मनसा सं चिकित्रेऽध्वर्यवो धिषणापश्च देवीः ॥६॥
यो वो वृताभ्यो अकृणोदु लोकं यो वो मह्या अभिशस्तेरमुञ्चत् ।
तस्मा इन्द्राय मधुमन्तमूर्मिं देवमादनं प्र हिणोतनापः ॥७॥
प्रास्मै हिनोत मधुमन्तमूर्मिं गर्भो यो वः सिन्धवो मध्व उत्सः ।
घृतपृष्ठमीड्यमध्वरेष्वापो रेवतीः शृणुता हवं मे ॥८॥
तं सिन्धवो मत्सरमिन्द्रपानमूर्मिं प्र हेत य उभे इयर्ति ।
मदच्युतमौशानं नभोजां परि त्रितन्तुं विचरन्तमुत्सम् ॥९॥
आवर्वृततीरध नु द्विधारा गोषुयुधो न नियवं चरन्तीः ।
ऋषे जनित्रीर्भुवनस्य पत्नीरपो वन्दस्व सवृधः सयोनीः ॥१०॥

yábhiḥ sómo módate hárshate ca kalyāṇíbhir yuvatíbhir ná máryaḥ | tá adhvaryo apó áchā párehi yád āsiñcá óshadhībhiḥ punītāt || 5 || 24 ||

evéd yúne yuvatáyo namanta yád īm uṣánn uṣatír éty ácha | sáṃ jānate mánasā sáṃ cikitre 'dhvaryávo dhishánāpaṣ ca devíḥ || 6 || yó vo vṛitábhyo ákṛiṇod u lokáṃ yó vo mahyá abhíṣaster ámuñcat | tásmā índrāya mádhumantam ūrmíṃ devamádanam prá hiṇotanāpaḥ || 7 || prásmai hinota mádhumantam ūrmíṃ gárbho yó vaḥ sindhavo mádhva útsaḥ | ghṛitápṛishṭham ídyam adhvaréshv ápo revatīḥ sṛiṇutá hávam me || 8 || táṃ sindhavo matsarám indrapánam ūrmím prá heta yá ubhé íyarti | madacyútam auṣānáṃ nabhojám pári tritántuṃ vicárantam útsam || 9 || āvárvṛitatīr ádha nú dvidhárā goshuyúdho ná niyaváṃ cárantīḥ | ríshe jánitrīr bhúvanasya pátnīr apó vandasva savṛídhaḥ sáyonīḥ || 10 || 25 ||

O priests, may you try to get those waters which mixed with the elixir of herbs delight us all, as a young man is delighted at the sight of an elegant young damsel. Before you press for juices, please purify the waters (by filtration) and clean the herbal plants. 5

Verily, as young damsels bow before the youthful gallant, who comes with love to them, and the maidens who yearn to meet him, in the same way the priests, their praises and the divine waters became one-minded and agreeable to each other. 6

O waters, may you offer the sweet – flavoured exhilarating wave of elixir to that resplendent one, who makes path for you when you are imprisoned (by the clouds) and who liberates you from the great calamity. 7

O river, may you send the sweet-flavoured wave of elixir to him, the resplendent one, which is your fountain-head and source of sweetness. He is butter- dressed (elixir mixed with water and milk) and is to be praised at sacred places of worship. May you, O opulent waters, hear, my invocation. 8

O rivers, send forth your rapture-giving waves, which are enjoyed by the resplendent one, which set the two in motion, are exhilarating and exciting, and germinated in the firmament; they spread through the three worlds; they flow (through the vessels) and are a pool of water that comes up. 9

O sages, may you honour the winding streams of waters, which come from clouds and with their double currents seek to mix with divine elixir. They dwell together and thrive together, (and are) mothers of the world, are its queens, and are the protectresses. 10

३२६४ हिनोता नो अध्वरं देवयज्या हिनोत ब्रह्म सनये धनानाम् ।
ऋतस्य योगे वि ष्यध्वमूधः श्रुष्टीवरीर्भूतनास्मभ्यमापः ॥११॥
आपो रेवतीः क्षयथा हि वस्वः क्रतुं च भद्रं बिभृथामृतं च ।
रायश्च स्थ स्वपत्यस्य पत्नीः सरस्वती तद्गृणते वयो धात् ॥१२॥
प्रति यदापो अदृश्रमायतीर्घृतं पयांसि बिभ्रतीर्मधूनि ।
अध्वर्युभिर्मनसा संविदाना इन्द्राय सोमं सुषुतं भरन्तीः ॥१३॥
एमा अग्मन्रेवतीर्जीवधन्या अध्वर्यवः सादयता सखायः ।
नि बर्हिषि धत्तन सोम्यासोऽपां नप्त्रा संविदानास एनाः ॥१४॥
आग्मन्नाप उशतीर्बर्हिरेदं न्यध्वरे असदन्देवयन्तीः ।
अध्वर्यवः सुनुतेन्द्राय सोममभूदु वः सुशका देवयज्या ॥१५॥

hinótā no adhvarám devayajyā́ hinóta bráhma sanáye dhánānām | ṛitásya yóge ví shyadhvam ū́dhaḥ śrushṭīvárīr bhūtanāsmábhyam āpaḥ || 11 || ā́po revatīḥ ksháyathā hí vásvaḥ krátum ca bhadrám bibhṛithāmṛ́tam ca | rāyáś ca sthá svapatyásya pátnīḥ sárasvatī tád gṛiṇaté váyo dhāt || 12 || práti yád ā́po ádṛiśram āyatī́r ghṛitám páyāṅsi bíbhratīr mádhūni | adhvaryúbhir mánasā saṃvidānā́ índrāya sómaṃ súshutam bhárantīḥ || 13 || émā́ agman revátīr jīvá-dhanyā ádhvaryavaḥ sādáyatā sakhāyaḥ | ní barhíshi dhattana somyāso 'pā́ṃ náptrā saṃvidānā́sa enāḥ || 14 || ā́gmann ā́pa uśatī́r barhír édáṃ ny àdhvaré asadan devayántīḥ | ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suśákā de-vayajyā́ || 15 || 26 ||

(३१) एकत्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्यैलूषः कवष ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

३२७१ आ नो देवानामुप वेतु शंसो विश्वेभिस्तुरैरवसे यजत्रः ।
तेभिर्वयं सुषखायो भवेम तरन्तो विश्वा दुरिता स्याम ॥१॥
परि चिन्मर्तो द्रविणं ममन्यादृतस्य पथा नमसा विवासेत् ।

31.

Ā no devā́nām úpa vetu śáṅso víśvebhis turaír ávase yájatraḥ | tébhir vayáṃ sushakhā́yo bhavema táranto víśvā duritā́ syāma || 1 ||

May you direct our sacred worship to the adoration of Nature's bounties; please direct our prayers to the acquirement of wealth and wisdom; on the occasion of worship, may you open the udder (or riches), and O waters, give gracious hearing to our call. 11

O opulent waters, O store of treasures, you support wealth, sacred deeds, and immortality. You are the protectress of wealth and offspring. May the divine stream, bestow all opulence on him who glorifies you. 12

I behold you, O waters, coming to the place of sacred works, conveying water, milk, and sweetness. Agreeing with priests in all intents, they bring the well-effused divine elixir for the resplendent one. 13

These opulent and life-sustaining (waters) have come to us (as guests). O friendly sages, and learned worshippers, receive them, give them a place of honour, and you, O offerer of divine elixir, take good care of them. 14

The waters aspiring to have a proper place in the cosmic sacrifices and wishing to serve divine powers, are seated now. O enlightened worshippers, express prayers of loving devotion to the resplendent Lord. Now it becomes easy to serve divine Nature's bounties. 15

31

May the adorable Lord, whom we the worshippers also love, and praise, come to us with all His swift bounties for our protection. Henceforth, may we be excellent friends with them and pass triumphant over all our vices and troubles. 1

उत स्वेन क्रतुना सं वदेत श्रेयांसं दक्षं मनसा जगृभ्यात् ॥२॥
अधायि धीतिरससृग्रमंशास्तीर्थे न दस्ममुप यन्त्यूमाः ।
अभ्यानश्म सुवितस्य शूषं नवेदसो अमृतानामभूम ॥३॥
नित्यश्चाकन्यात्स्वपतिर्दमूना यस्मा उ देवः सविता जजान ।
भगो वा गोभिरर्यमेमनज्यात्सो अस्मै चारुश्छदयदुत स्यात् ॥४॥
इयं सा भूया उषसामिव क्षा यद्ध क्षुमन्तः शवसा समायन् ।
अस्य स्तुतिं जरितुर्भिक्षमाणा आ नः शग्मास उप यन्तु वाजाः ॥५॥

॥२८॥ अस्येदेषा सुमतिः पप्रथानाभवत्पूर्व्या भूमना गौः ।
अस्य सनीळा असुरस्य योनौ समान आ भरणे विभ्रमाणाः ॥६॥
किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
संतस्थाने अजरे इतऊती अहानि पूर्वीरुषसो जरन्त ॥७॥
नैतावदेना परो अन्यदस्त्युक्षा स द्यावापृथिवी विभर्ति ।
त्वचं पवित्रं कृणुत स्वधावान्यदीं सूर्यं न हरितो वहन्ति ॥८॥

pári cin márto dráviṇam mamanyād ṛitásya pathá námasá vivāset | utá svéna krátunā sáṃ vadeta śréyāṅsaṃ dáksham mánasā jagṛibhyāt || 2 || ádhāyi dhītír ásasṛigram áṅśās tīrthé ná dasmám úpa yanty úmāḥ | abhy ànaśma suvitásya śūsháṃ návedaso amṛítānām abhūma || 3 || nítyaś cākanyāt svápatir dámūnā yásmā u deváḥ savitá jajána | bhágo vā góbhir aryamém anajyāt só asmai cárus chadayad utá syāt || 4 || iyáṃ sá bhūyā ushásām iva kshá yád dha kshumántaḥ śávasā samáyan | asyá stutíṃ jaritúr bhikshamāṇā á naḥ śagmása úpa yantu vájāḥ || 5 || 27 ||

asyéd eshá sumatíḥ paprathānábhavat pūrvyá bhúmanā gaúḥ | asyá sánīḷā ásurasya yónau samāná á bháraṇe bíbhramāṇāḥ || 6 || kíṃ svid vánaṃ ká u sá vṛikshá āsa yáto dyávāpṛithiví nishṭatakshúḥ | saṃtasthāné ajáre itáūtī áhani pūrvír usháso jaranta || 7 || naítávad ená paró anyád asty ukshá sá dyávāpṛithiví bibharti | tvácaṃ pavítraṃ kṛiṇuta svadhávān yád īṃ sú́ryaṃ ná haríto váhanti || 8 ||

Let a mortal be first desirous of obtaining wealth and strive to win it by truthful means and sacrifice and his own mental insight, and let him finally earn it with his wisdom and virtuous efforts. 2

When the plan to be executed is ready, the invigorating aids approach themselves to the noble destroyer of evils like waters carrying the boats. May we obtain the heavenly happiness and be worthy of experiencing immortal bliss. 3

May the eternal lord, the possessor of wealth and of generous mind be willing to bestow happines to the person created by the impeller divine. May the gracious lord, the ordainer, bless him with wisdom. May other splendrous divines be inclined to favour him. 4

When the glorious men assemble, may our praise be accessible to them as the dawns approach the earth. May the men of wisdom, the dispensers of happiness, come to us, soliciting the laudation of this worshipper. 5

May this most gracious and eternal life-giving divine speech impart extensive knowledge to us. May it come to all of a common dwelling, sustained on common provisions. 6

What is the forest, and which is the tree, out of which the divine (powers) have fabricated heaven and earth, ever stationary, undecaying and getting protection? Through numerous days and dawns, men have been praising the supreme Lord for this. 7

Not only this, there is another greater (power) beyond them; he is the creator, He sustains heaven and earth, with His divine power, He makes all bodies pure even before the horses carry the chariot of the sun. 8

स्तेगो न क्षामत्येति पृथ्वीं मिहं न वातो वि ह वाति भूम ।
मित्रो यत्र वरुणो अज्यमानोऽग्निर्वने न व्यसृष्ट शोकम् ॥९॥
स्तरीर्यत्सूत सद्यो अज्यमाना व्यथिरव्यथीः कृणुत स्वगोपा ।
पुत्रो यत्पूर्वः पित्रोर्जनिष्ट शम्यां गौर्जगार यद्ध पृच्छान् ॥१०॥
उत कण्वं नृषदः पुत्रमाहुरुत श्यावो धनमादत्त वाजी ।
प्र कृष्णाय रुशदपिन्वतोधर्ऋतमत्र नकिरस्मा अपीपेत् ॥११॥

stegó ná kshám áty eti prithvím míhaṃ ná váto ví ha vāti bhúma | mitró yátra váruṇo ajyámāno 'gnír váne ná vy ásṛishṭa śókam || 9 || starír yát sū́ta sadyó ajyámānā vyáthir avyathíḥ kriṇuta svágopā | putró yát pū́rvaḥ pitrór jánishṭa śamyáṃ gaúr jagā́ra yád dha pṛicchā́n || 10 || utá káṇvaṃ nṛishádaḥ putrám āhur utá śyāvó dhánam ā́datta vājī́ | prá krishṇā́ya rúśad apinvatódhar ṛitám átra nákir asmā apīpet || 11 || 28 ||

(३२) द्वात्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यैलूषः कवष ऋषिः । इन्द्रो देवता । (१-५) प्रथमादिपञ्चर्चां जगती, (६-९) षष्ठ्यादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥२९॥ प्र सु ग्मन्ता धियसानस्य सक्षणि वरेभिर्वराँ अभि षु प्रसीदतः ।
अस्माकमिन्द्र उभयं जुजोषति यत्सोम्यस्यान्धसो बुबोधति ॥१॥
वीन्द्र यासि दिव्यानि रोचना वि पार्थिवानि रजसा पुरुष्टुत ।
ये त्वा वहन्ति मुहुरध्वराँ उप ते सु वन्वन्तु वग्वनाँ अराधसः ॥२॥
तदिन्मे छन्त्सद्वपुषो वपुष्टरं पुत्रो यज्जानं पित्रोरधीयति ।
जाया पतिं वहति वग्नुना सुमत्पुंस इद्भद्रो वहतुः परिष्कृतः ॥३॥

32.

Prá sú gmántā dhiyasānásya sakshánị varébhir varā́ñ abhí shú prasī́dataḥ | asmā́kam índra ubháyaṃ jujoshati yát somyásyā́ndhaso búbodhati || 1 || vīndra yāsi divyā́ni rocanā́ ví pā́rthivāni rájasā purushṭuta | yé tvā váhanti múhur adhvarā́ñ úpa té sú vanvantu vagvanā́ñ arādhásaḥ || 2 || tád ín me chantsat vápusho vápushṭaram putró yáj jā́nam pitrór adhī́yati | jāyā́ pátiṃ vahati vagnúnā sumát puṅsá íd bhadró vahatúḥ párishkṛitaḥ || 3 ||

The sun with its rays does not pass beyond the broad earth, tne wind does not drive the rain far from the earth. As the sun and the manifested moon disperse their radiance, likewise the fire divine spreads its flames in the forest. 9

The cow, apparently barren, suddenly gets impregnated and delivers the calf after labour pains, that soon subside, and she feels self-secured. The child so born is the fire, with heaven and earth as its parents. The earth prior to the birth of the child, bears it in the Sami wood and priests constantly inquire about the calf. 10

They call the clouds as the son of fire; the fast-moving sun is the granter of riches, and bestows splendour and wealth to the farmer; it is he who sprinkles the milk of the brilliant udder of the earth for the farmer. No other power can accomplish it. 11

32

The resplendent Lord sends His fast - moving blessings to the service of the worshipper who is expecting His arrival. May He come to the worshipper who propitiates Him by excellent adorations. The Lord accepts both (devotion and homage) since He recognises the taste of these gifts. 1

O resplendent Lord (or the sun), adorned by all, you pervade the luminaries of heaven and earth with your lustre; may the (horses) that repeatedly bring you to our place of worship, be pleased by our presents and bring affluence to us, who are not rich. 2

While the child is born to the parent, it is the most beautiful. The wife brings the husband to her side, and with sweet words speaks; man's auspicious fortune is perfected only as marriage. 3

तदित्सधस्थमभि चारु दीधय गावो यच्छासन्वहतुं न धेनवः ।
माता यन्मन्तुर्यूथस्य पूर्व्याभि वाणस्य सप्तधातुरिज्जनः ॥४॥
प्र वोऽच्छा रिरिचे देवयुष्पदमेको रुद्रेभिर्याति तुर्वणिः ।
जरा वा येष्वमृतेषु दावने परि व ऊमेभ्यः सिञ्चता मधु ॥५॥

॥३०॥ निधीयमानमपगूळ्हमप्सु प्र मे देवानां व्रतपा उवाच ।
इन्द्रो विद्वाँ अनु हि त्वा चचक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥६॥
अक्षेत्रवित्क्षेत्रविदं ह्यप्राट् स प्रैति क्षेत्रविदानुशिष्टः ।
एतद्वै भद्रमनुशासनस्योत स्रुतिं विन्दत्यञ्जसीनाम् ॥७॥
अद्येदु प्राणीदममन्निमाहापीवृतो अधयन्मातुरूधः ।
एमेनमाप जरिमा युवानमहेळन्वसुः सुमना बभूव ॥८॥
एतानि भद्रा कलश क्रियाम कुरुश्रवण ददतो मघानि ।
दान इद्वो मघवानः सो अस्त्वयं च सोमो हृदि यं बिभर्मि ॥९॥

॥ इति सप्तमाष्टके सप्तमोऽध्यायः ॥

[सप्तमाध्याये वर्गाः ३०, सूक्तानि १५, ऋचः १५२]

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tád ít sadhástham abhí cā́ru dīdhaya gā́vo yác chā́san vahatúm ná dhenávaḥ | mātā́ yán mántur yūthásya pūrvyā́bhí vāṇásya saptádhātur íj jánaḥ || 4 || prá vó 'chā ririce devayúsh padám éko rudrébhir yāti turváṇiḥ | jarā́ vā yéshv amŕ̥teshu dāváne pári va ū́mebhyaḥ siñcatā mádhu || 5 || 29 ||

nidhīyámānam ápagūḷham apsú prá me devā́nāṃ vratapā́ uvāca | índro vidvā́ñ ánu hí tvā cacáksha ténāhám agne ánuṣishṭa ā́gām || 6 || ákshetravit kshetravídaṃ hy áprāṭ sá praíti kshetravídā́nuṣishṭaḥ | etád vaí bhadrám anuṣā́sanasyotá srutíṃ vindaty añjasī́nām || 7 || adyéd u prā́ṇīd ámamann imā́hā́pīvr̥to adhayan mātúr ū́dhaḥ | ém enam āpa jarimā́ yúvānam áheḷan vásuḥ sumánā babhū́va || 8 || etā́ni bhadrā́ kalaṣa kriyāma kúruṣravaṇa dádato maghā́ni | dāná íd vo maghavānaḥ só astv ayáṃ ca sómo hr̥dí yáṃ bíbharmi || 9 || 30 ||

O resplendent Lord, may you shine on this elegant chamber where our inspiring prayers desire your approach at the sacred worship as milch - kine desire their stalls; and where we have an affectionate mother and where hymns full of wisdom are being recited by a group of worshippers in seven tones of voice. 4

The pious worshipper, aspiring for divinitiy, reaches the place of worship earlier than others. (The resplendent Lord), the quick-moving one, the chief, reaches there with Nature's vital principles and sprinkles sweet elixir for protecting immortal divine powers. 5

The enlightened guardian of the sacred worship of the divine power tells me that new child (fire divine) has been lying concealed in the waters. The learned preceptor surely knows you very well and instructed by him, O fire divine, I also have come to know all about you. 6

One who knows not the true path inquires from one, who knows it; and directed by the skilful guide, he travels onward; this is, in truth, the blessing of instructions got from others and thereby one finds the straight path that leads directly forward. 7

Now he (the sun) breathes, and his thoughts go to various things, and enveloped in splendour he sucks the bosom of his mother. In his youth, he attains, as if, the old age and without effort, he becomes gentle, generous and well-disposed. 8

O cosmic divine pitchers (the sun, or the Lord), the hearer of the praises, the giver of riches, let us perform these noble deeds. May He, O noble men, be the donor of affluence to you and may his lord enshrined in our hearts, give you rewards. 9

अथाष्टमोऽध्यायः ॥

(३३) त्रयस्त्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यैलूषः कवष ऋषिः । (१) प्रथमर्चो विश्वे देवाः, (२-३) द्वितीयातृतीययोरिन्द्रः, (४-५) चतुर्थीपञ्चम्योस्त्रासदस्यवस्य कुरुश्रवणस्य दानस्तुतिः, (६-९) षष्ठ्यादिचतसृणाञ्च मैधातिथिरुपमश्रवा देवताः । (१) प्रथमर्चस्त्रिष्टुप्, (२-३) द्वितीयातृतीययोः प्रगाथः (द्वितीयाया बृहती, तृतीयायाः सतोबृहती), (४-९) चतुर्थ्यादिषळृचस्य च गायत्री छन्दांसि ॥

॥१॥ प्र मा युयुज्रे प्रयुजो जनानां वहामि स्म पूषणमन्तरेण ।
विश्वे देवासो अध मामरक्षन्दुःशासुरागादिति घोष आसीत् ॥१॥
सं मा तपन्त्यभितः सपत्नीरिव पर्शवः ।
नि बाधते अमतिर्नग्नता जसुर्वेर्न वेवीयते मतिः ॥२॥
मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो ।
सकृत्सु नो मघवन्निन्द्र मृळयाधा पितेव नो भव ॥३॥
कुरुश्रवणमावृणि राजानं त्रासदस्यवम् । मंहिष्ठं वाघतामृषिः ॥४॥
यस्य मा हरितो रथे तिस्रो वहन्ति साधुया । स्तवै सहस्रदक्षिणे ॥५॥

॥२॥ यस्य प्रस्वादसो गिर उपमश्रवसः पितुः । क्षेत्रं न रण्वमूचुषे ॥६॥
अधि पुत्रोपमश्रवो नपान्मित्रातिथेरिहि । पितुष्टे अस्मि वन्दिता ॥७॥

33.

Prá mā yuyujre prayújo jánānām váhāmi sma pūshá-ṇam ántareṇa | víṣve deváso ádha mám arakshan duḥṣásur ágād íti ghósha āsīt || 1 || sám mā tapanty abhítaḥ sapátnīr iva párṣavaḥ | ní bādhate ámatir nagnátā jásur vér ná ve-vīyate matíḥ || 2 || músho ná ṣiṣná vy àdanti mādhyà sto-táram te ṣatakrato | sakṛ́t sú no maghavann indra mṛiḷa-yádhā pitéva no bhava || 3 || kuruṣrávaṇam āvṛiṇi rájānam trásadasyavam | máṅhishṭham vāghátām ṛ́ishiḥ || 4 || yásya mā haríto ráthe tisró váhanti sādhuyá | stávai sahásrada-kshiṇe || 5 || 1 ||

yásya prásvādaso gíra upamáṣravasaḥ pitúḥ | kshétram ná raṇvám ūcúshe || 6 || ádhi putropamaṣravo nápān mitrā-tither ihi | pitúsh ṭe asmi vanditá || 7 ||

33

The urgings of the people inspire me, and by the nearest way, I bring you the nourishing Lord; "May all divine forces protect me; the unconquerable comes here as my refuge" - such a cry is heard all around. 1

My ribs pain me on both sides, like rival wives; disease, nakedness and exhaustion afflict me; my mind flutters like a bird. 2

A at weaver's thread, afflictions are consuming me, O perf er of hundreds of noble deeds. May you O bounteous Lord, have mercy on me; be to us as a father. 3

I, the sage, solicit protection of the munificent prince, always prepared to listen, the source of strength and the one who is a terror to wicked. 4

I praise him at the ceremony, where three vital energies, yoked in the chariot of body, carry us nicely forward to the place of work or worship, in which the presents to us thousands of rewards. 5

(I praise) that extremely famous person, the words of whose father have been sweet like a pleasant field given to a beggar, (or to one who needs and prays for). 6

O man of unprecedented fame, come to me, a son of royal ancestory, dear to all guests. I am your late father's eulogist. 7

यदीशीयामृतानामुत वा मर्त्यानाम् । जीवेदिन्मघवा मम ॥८॥
न देवानामति व्रतं शतात्मा चन जीवति । तथा युजा वि वावृते ॥९॥

yád íṣ́īyāmṛítānām utá vā mártyānām | jīved ín maghávā máma || 8 || ná devā́nām áti vratám ṣatā́tmā caná jīvati | táthā yujā́ ví vāvṛite || 9 || 2 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्यैलूषः कवषो मौजवानक्षो वा ऋषिः । (१, ७, ९, १२) प्रथमासप्तमीनवमीद्वादशीनामृचामक्षाः, (२-६, ८, १०-११, १४) द्वितीयादिपञ्चानामष्टमीदशम्येकादशीचतुर्दशीनाञ्चाक्षकितवनिन्दा, (१३) त्रयोदश्याश्च कृषिर्देवताः । (१-६, ८-१४) प्रथमादिषडृचामष्टम्यादिसप्तानाञ्च त्रिष्टुप्, (७) सप्तम्याश्च जगती छन्दसी ॥

प्रावेपा मा बृहतो मादयन्ति प्रवातेजा इरिणे वर्वृतानाः ।
सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मह्यमच्छान् ॥१॥
न मा मिमेथ न जिहीळ एषा शिवा सखिभ्य उत मह्यमासीत् ।
अक्षस्याहमेकपरस्य हेतोरनुव्रतामप जायामरोधम् ॥२॥
द्वेष्टि श्वश्रूरप जाया रुणद्धि न नाथितो विन्दते मर्डितारम् ।
अश्वस्येव जरतो वस्न्यस्य नाहं विन्दामि कितवस्य भोगम् ॥३॥
अन्ये जायां परि मृशन्त्यस्य यस्यागृधद्वेदने वाज्यक्षः ।
पिता माता भ्रातर एनमाहुर्न जानीमो नयता बद्धमेतम् ॥४॥

34.

Prāvepā́ mā bṛiható mādayanti pravātejā́ íriṇe várvṛitānāḥ | sómasyeva maujavatásya bhakshó vibhī́dako jā́gṛivir máhyam achān || 1 || ná mā mimetha ná jihīḷa eshā́ ṣivā́ sákhibhya utá máhyam āsīt | akshásyāhám ekaparásya hetór ánuvratām ápa jāyā́m arodham || 2 || dvéshṭi ṣvaṣrū́r ápa jāyā́ ruṇaddhi ná nāthitó vindate marḍitā́ram | áṣvasyeva járato vásnyasya nā́hám vindāmi kitavásya bhógam || 3 || anyé jāyā́m pári mṛiṣanty asya yásyā́gṛidhad védane vājy àkshā́ḥ | pitā́ mātā́ bhrā́tara enam āhur ná jānīmo náyatā baddhám etám || 4 ||

If I had a control over immortals, or over mortals, then my noble prince (your liberal father) would have been living still. 8

No one lives, even if he had hundredfold acquisitions, beyond the limit fixed by the divine powers; so, every one has to part with his friends. 9

34

(The gambler says:) The large swiftly-rolling dice make me happy as they turn on the table like torrents rolling on a precipice flowing in a desert. The exciting dice are dear to me as the taste of exhilarating herbs grown on mountains. 1

She (my wife) has never been angry with me; nor she is overcome with shame ever. She has been always kind to me and my friends. Yet, for the sake of one or the other die, I alienated my own devoted wife. 2

My wife opposes me and her mother reviles me. The wretched man finds none to comfort him. I do not experience any joy of the gamester any more, and for these matters, I am now as a highly-prized horse, who has grown old and feeble. 3

Others caress the wife of him whose wealth the potent dice have swallowed. His mother, father, brothers, all declare: "We know him not, arrest him and take him with you." 4

यदादीध्ये न दविषाण्येभिः परायद्भ्योऽव हीये सखिभ्यः ।
न्युप्ताश्च बभ्रवो वाचमक्रतँ एमीदेषां निष्कृतं जारिणीव ॥५॥

॥४॥ सभामेति कितवः पृच्छमानो जेष्यामीति तन्वा३ शूशुजानः ।
अक्षासो अस्य वि तिरन्ति कामं प्रतिदीव्ने दधत आ कृतानि ॥६॥
अक्षास इदङ्कुशिनो नितोदिनो निकृत्वानस्तपनास्तापयिष्णवः ।
कुमारदेष्णा जयतः पुनर्हणो मध्वा संपृक्ताः कितवस्य बर्हणा ॥७॥
त्रिपञ्चाशः क्रीळति व्रात एषां देव इव सविता सत्यधर्मा ।
उग्रस्य चिन्मन्यवे ना नमन्ते राजा चिदेभ्यो नम इत्कृणोति ॥८॥
नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्तं सहन्ते ।
दिव्या अङ्गारा इरिणे न्युप्ताः शीताः सन्तो हृदयं निर्दहन्ति ॥९॥
जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क्व स्वित् ।
ऋणावा बिभ्यद्धनमिच्छमानोऽन्येषामस्तमुप नक्तमेति ॥१०॥

॥५॥ स्त्रियं दृष्ट्वाय कितवं ततापान्येषां जायां सुकृतं च योनिम् ।
पूर्वाह्णे अश्वान्युयुजे हि बभ्रून्त्सो अग्नेरन्ते वृषलः पपाद ॥११॥

yád ādídhye ná davishāṇy ebhiḥ parāyádbhyó 'va hīye sákhibhyaḥ | nyùptāṣ ca babhrávo vácam ákrataṅ émíd eshāṃ nishkṛitáṃ jāríṇīva || 5 || ३ ||

sabhám eti kitaváḥ pṛichámāno jeshyámíti tanvā̀ ṣūṣujānaḥ | akshā́so asya ví tiranti kā́mam pratidívne dádhata á kṛitáni || 6 || akshā́sa íd aṅkuṣíno nitodíno nikṛítvānas tápanāș tāpayishṇávaḥ | kumārádeshṇā jáyataḥ punarháṇo mádhvā sámpṛiktāḥ kitavásya barháṇā || 7 || tripañcāṣáḥ krīḷati vrā́ta eshāṃ devá iva savitā́ satyádharmā | ugrásya cin manyáve ná namante rā́jā cid ebhyo náma ít kṛiṇoti || 8 || nīcā́ vartanta upári sphuranty ahastā́so hā́stavantaṃ sahante | divyā́ áṅgārā íriṇe nyùptāḥ ṣītā́ḥ sánto hṛídayaṃ nír dahanti || 9 || jāyā́ tapyate kitavásya hīnā́ mātā́ putrásya cárataḥ kvà svit | ṛiṇāvā́ bíbhyad dhánam ichámāno 'nyéshām ástam úpa náktam eti || 10 || ४ ||

stríyam dṛishṭvā́ya kitavám tatāpānyéshāṃ jāyā́ṃ súkṛitaṃ ca yónim | pūrvāhṇé áṣvān yuyujé hí babhrū́n só agnér ánte vṛishaláḥ papāda || 11 ||

Many a time, I contemplate, I resolve, I shall not play with these any more; my friends depart from me, and leave me lonely. When the brown dice are thrown on the board, and rattle, then hearing the sound, I also hasten to that accustomed place like a fond girl. 5

The gamester seeks the gambling house; others burning with enthusiasm, he asks for himself: "shall I be lucky (this time)?" The dice increase his passion for play, as he practices the art (of gambling), staking his money against his rival participants. 6

Dice verily are armed with hooks, with goads and driving hooks, deceiving, tormenting, and causing grievous woe. They give frail gifts and then destroy the man who wins; they are tipped with honey and finally take away from the gambler all his money. 7

The aggregate fifty-three of these dice keep moving and playing like a divine truth or like the sun; they bend not even before the wrath of any, however, violent. The ruling king himself pays homage and reveres them. 8

Downward they roll and then spring quickly upward; though handless, they force the man who has hands to serve them. Cast upon the dice-board like lumps of magic charcoal, though cold themselves, they burn the heart to ashes. 9

The gambler's wife is left forlorn and wretched; the mother mourns for the son, who wanders homeless involved in debt, in constant fear, hankering after wealth; he goes forth by night unto the home of strangers. 10

The gamester suffers regret when he observes happy wife and well-ordered home of others; yet in the forenoon, he gets on the town-steeds and at night, the sinner lies down near the fire. 11

यो वः सेनानीर्महतो गणस्य राजा व्रातस्य प्रथमो बभूव।
तस्मै कृणोमि न धना रुणध्मि दशाहं प्राचीस्तदृतं वदामि ॥१२॥
अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः।
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमर्यः ॥१३॥
मित्रं कृणुध्वं खलु मृळता नो मा नो घोरेण चरताभि धृष्णु।
नि वो नु मन्युर्विशतामरातिरन्यो बभ्रूणां प्रसितौ न्वस्तु ॥१४॥

yó vaḥ senānír maható gaṇásya rájā vrátasya prathamó babhū́va | tásmai kriṇomi ná dhánā ruṇadhmi dáṣābám prácīs tád ṛitám vadāmi || 12 || akshaír má dīvyaḥ krishím ít kṛishasva vitté ramasva bahú mányamānaḥ | tátra gávaḥ kitava tátra jāyá tán me ví cashṭe savitáyám aryáḥ || 13 || mitrám kṛiṇudhvam khálu mṛiḷátā no má no ghoréṇa caratābhí dhṛishṇú | ní vo nú manyúr viṣatām árātir anyó babhrūṇám prásitau nv àstu || 14 || ६ ||

(३५) पञ्चत्रिंशं सूक्तम्
(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य धानाको लुश ऋषिः। विश्वे देवा देवताः। (१-१२) प्रथमादि-द्वादशर्चां जगती, (१३-१४) त्रयोदशीचतुर्दश्योश्च त्रिष्टुप् छन्दसी॥

॥५॥ अबुध्रमु त्य इन्द्रवन्तो अग्नयो ज्योतिर्भरन्त उषसो व्युष्टिषु।
मही द्यावापृथिवी चेततामपोऽद्या देवानामव आ वृणीमहे ॥१॥
दिवस्पृथिव्योरव आ वृणीमहे मातॄन्त्सिन्धून्पर्वताञ्छर्यणावतः।
अनागास्त्वं सूर्यमुषासमीमहे भद्रं सोमः सुवानो अद्या कृणोतु नः ॥२॥
द्यावा नो अद्य पृथिवी अनागसो मही त्रायेतां सुविताय मातरा।
उषा उच्छन्त्यप बाधतामघं स्वस्त्यग्निं समिधानमीमहे ॥३॥

35.

Ábudhram u tyá índravanto agnáyo jyótir bháranta usháso vyùshṭishu | mahí dyávāpṛithiví cetatām ápo 'dyá devánām áva á vṛiṇīmahe || 1 || divásprithivyór áva á vṛiṇī-mahe mātṛín síndhūn párvatāñ charyaṇávataḥ | anāgāstvám sū́ryam ushásam īmahe bhadrám sómah suvānó adyá kri-ṇotu naḥ || 2 || dyávā no adyá pṛithiví ánāgaso mahí trāye-tām suvitáya mātárā | ushá uchánty ápa bādhatām aghám svasty àgním samidhānám īmahe || 3 ||

(The gambler speaks:) "O dice, I offer salutations to him who has been the great captain of the mighty army of dice, the chief lord of your host. I shall not provide him with wealth, I raise my hand to the east (in vow), I speak the truth". 12

O gambler, play not with dice, cultivate your corn-land, enjoy the benefits, and deem wealth so acquired as enough. There are your cattle, your cow, your wife; this is the truth, that the impeller Lord declares. 13

Be friends with us, bestow upon us happiness, approach us not with your terrific fierceness; let your anger fall upon our enemies, and let the brown dice make our enemies their captive. 14

35

These fires, associated with the resplendent sun, bringing their radiance, at the breaking of the dawn, are awake. May the great heaven and earth be cognizant of our noble work. We solicit today the protection of all Nature's bounties. 1

We solicit the protection of heaven and earth, of motherly rivers, of the mountains and lakes, of the sun and the dawn and blessings to keep us free from sin. May the flowing divine elixir bring us bliss today. 2

May the great maternal heaven and earth, preserve us free from sin for peace and happiness. May the opening dawn drive away our sin. We pray to the enkindled fire divine for our welfare. 3

इयं न उस्रा प्रथमा सुदेव्यं रेवत्सनिभ्यो रेवती व्युच्छतु ।
आरे मन्युं दुर्विदत्रस्य धीमहि स्वस्त्य१ग्निं समिधानमीमहे ॥४॥
प्र याः सिस्रते सूर्यस्य रश्मिभिर्ज्योतिर्भरन्तीरुषसो व्युष्टिषु ।
भद्रा नो अद्य श्रवसे व्युच्छत स्वस्त्य१ग्निं समिधानमीमहे ॥५॥
अनमीवा उषस आ चरन्तु न उदग्नयो जिहतां ज्योतिषा बृहत् ।
आयुक्षातामश्विना तूतुजिं रथं स्वस्त्य१ग्निं समिधानमीमहे ॥६॥
श्रेष्ठं नो अद्य सवितर्वरेण्यं भागमा सुव स हि रत्नधा असि ।
रायो जनित्रीं धिषणामुप ब्रुवे स्वस्त्य१ग्निं समिधानमीमहे ॥७॥
पिपर्तु मा तदृतस्य प्रवाचनं देवानां यन्मनुष्या३ अमन्महि ।
विश्वा इदुस्राः स्पळुदेति सूर्यः स्वस्त्य१ग्निं समिधानमीमहे ॥८॥
अद्वेषो अद्य बर्हिषः स्तरीमणि ग्राव्णां योगे मन्मनः साध ईमहे ।
आदित्यानां शर्मणि स्था भुरण्यसि स्वस्त्य१ग्निं समिधानमीमहे ॥९॥
आ नो बर्हिः सधमादे बृहद्दिवि देवाँ ईळे सादया सप्त होतॄन् ।
इन्द्रं मित्रं वरुणं सातये भगं स्वस्त्य१ग्निं समिधानमीमहे ॥१०॥

iyáṃ na usrá prathamá sudevyàṃ revát sanídbhyo revátī vy ùchatu | āré manyúṃ durvidátrasya dhīmahi svasty àgníṃ samidhānám īmahe || 4 || prá yáḥ sísrate sū́ryasya raṣmíbhir jyótir bhárantīr usháso vyùshṭishu | bhadrá no adyá ṣrávase vy ùchata svasty àgníṃ samidhānám īmahe || 5 || 6 ||

anamīvá ushása á carantu na úd agnáyo jihatāṃ jyótishā bṛihát | ā́yukshātām aṣvínā tū́tujiṃ rátham svasty àgníṃ samidhānám īmahe || 6 || ṣréshṭhaṃ no adyá savitar váreṇyam bhāgám á suva sá hí ratnadhá ási | rāyó jánitrīṃ dhishaṇām úpa bruve svasty àgníṃ samidhānám īmahe || 7 || píparta mā tád ṛitásya pravácanaṃ devánāṃ yán manushyà ámanmahi | víṣvā íd usrá spáḷ úd eti sū́ryaḥ svasty àgníṃ samidhānám īmahe || 8 || adveshó adyá barhísha stárīmaṇi grávṇāṃ yóge mánmanaḥ sádha īmahe | ādityánāṃ ṣármaṇi sthá bhuraṇyasi svasty àgníṃ samidhānám īmahe || 9 || á no barhíḥ sadhamáde bṛihád diví deváñ īḷe sādáyā saptá hótṝīn | índram mitráṃ váruṇaṃ sātáye bhágaṃ svasty àgníṃ samidhānám īmahe || 10 || 7 ||

May at the opening of the day, the possessor of wealth bring to us the host of gracious divine bounties. May it richly shine for us who strive to obtain wealth and wisdom. May we keep the wrath of the wicked away. We pray to the enkindled fire divine for our welfare. 4

Dawns, who are associated with the bright auspicious beams of the sun, bringing light at the opening of the day, shine upon us for our subsistence. We prey to the enkindled fire divine for our welfare. 5

May the salutary dawns hasten to us; let our fires mount upward with a lofty blaze. The twin-divines have harnessed their swift-moving cosmic chariot. We pray to the kindled fire divine for our welfare. 6

O divine impeller (the sun), bestow upon us an excellent and choicest portion of the wealth of radiance, which you have been munificently dispensing. I invoke the inspirer of intellect, the granter of the wealth and wisdom. We pray to the kindled fire divine for our welfare. 7

May this utterance of the divine forces in respect of the eternal law, acknowledged to men, offer me protection, The sun goes up visiting all the lustre of the dawn. We pray to the enkindled fire divine for our welfare. 8

For our welfare, we solicit the benevolent sunshines, overspread in the vast firmament rich in clouds. May you, associating with solar radiations, discharge your duties (in various seasonal months). We pray to the enkindled fire divine for our welfare. 9

On this our sacred place of work and worship, spacious and bright, may all divine powers assemble with delight; may we adore seven ministrant priests; may we invoke the sun, ocean, moon and wind for our gain. We pray to the kindled fire divine for our welfare. 10

त आदित्या आ गता सर्वतातये वृधे नो यज्ञमवता सजोषसः ।
बृहस्पतिं पूषणमश्विना भगं स्वस्त्यग्निं समिधानमीमहे ॥११॥
तन्नो देवा यच्छत सुप्रवाचनं छर्दिरादित्याः सुभरं नृपाय्यम् ।
पश्वे तोकाय तनयाय जीवसे स्वस्त्यग्निं समिधानमीमहे ॥१२॥
विश्वे अद्य मरुतो विश्व ऊती विश्वे भवन्त्वग्नयः समिद्धाः ।
विश्वे नो देवा अवसा गमन्तु विश्वमस्तु द्रविणं वाजो अस्मे ॥१३॥
यं देवासोऽवथ वाजसातौ यं त्रायध्वे यं पिपृथात्यंहः ।
यो वो गोपीथे न भयस्य वेद ते स्याम देववीतये तुरासः ॥१४॥

tá ādityā á gatā sarvátātaye vṛidhé no yajñám avatā sajoshasaḥ | bṛíhaspátim pūsháṇam aṣvínā bhágaṃ svasty agníṃ samidhānám īmahe || 11 || tán no devā yachata supravācanáṃ chardír ādityāḥ subháraṃ nṛipáyyam | páṣve tokáya tánayāya jīváse svasty àgníṃ samidhānám īmahe || 12 || víṣve adyá marúto víṣva ūtí víṣve bhavantv agnáyaḥ sámiddhāḥ | víṣve no devá ávasá gamantu víṣvam astu dráviṇaṃ vájo asmé || 13 || yáṃ devāsó 'vatha vájasātau yáṃ tráyadhve yám pipṛitháty áñhaḥ | yó vo gopīthé ná bhayásya véda té syāma devávītaye turāsaḥ || 14 | 8 ||

(३६) षट्त्रिंशं सूक्तम्
(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य धानाको लुश ऋषिः । विश्वे देवा देवताः । (१-१२) प्रथमादिद्वादशर्चां जगती, (१३-१४) त्रयोदशीचतुर्दश्योश्च त्रिष्टुप् छन्दसी ।

उषासानक्ता बृहती सुपेशसा द्यावाक्षामा वरुणो मित्रो अर्यमा ।
इन्द्रं हुवे मरुतः पर्वताँ अप आदित्यान्द्यावापृथिवी अपः स्वः ॥१॥
द्यौश्च नः पृथिवी च प्रचेतस ऋतावरी रक्षतामंहसो रिषः ।
मा दुर्विदत्रा निर्ऋतिर्न ईशत तद्देवानामवो अद्या वृणीमहे ॥२॥

36.

Ushásānáktā bṛihatí supéṣasā dyávākshámā váruṇo mitró aryamá | índraṃ huve marútaḥ párvatāñ apá adityán dyávāpṛithiví apáḥ sváḥ || 1 || dyaúṣ ca naḥ pṛithiví ca prácetasa ṛitávarī rakshatām áñhaso risháḥ | má durvidátrā nírṛitir na īṣata tád devánām ávo adyá vṛiṇīmahe || 2 ||

O sunshines (of seasonal months), O well-pleased, come to our ceremony to bless our noble deeds of universal good for granting protection and for our growth. We adore the supreme protector, the nourisher, the twin divines and the gracious Lord. We pray the enkindled fire divine for our welfare. 11

O divine sunshines, bestow upon us an excellent, spacious, man-protecting dwelling for our cattle, our sons and our grandsons for a comforting living. May we pray to the enkindled fire divine for our welfare. 12

May all vital elements and all (bounties) be near us today for our protection; may all the divine forces come to us for our preservation, and may all the wealth and food be ours. 13

O divine forces, he whom you protect in the struggle, he whom you rescue from afflictions and sin knows no fear under your protection. May we be in the affectionate regards of Nature's bounties. 14

36

I invoke the vast and beautiful dawn and night, heaven and earth, the ocean and the sun, with the ordainer, the lord of lightning and the clouds, the mountains, the waters, the solar rays, celestial and terrestrial regions, the vapours of the firmament and all the regions beyond. 1

May the wise and truthful heaven and earth keep us in safety from distress and from the malignant. Let not the malevolent and wicked rule over us. We solicit today the protection of Nature's bounties. 2

विश्वस्मान्नो अदितिः पात्वंहसो माता मित्रस्य वरुणस्य रेवतः ।
स्वर्वज्ज्योतिरवृकं नशीमहि तद्देवानामवो अद्या वृणीमहे ॥३॥
ग्रावा वदन्नप रक्षांसि सेधतु दुष्ष्वप्न्यं निर्ऋतिं विश्वमत्रिणम् ।
आदित्यं शर्म मरुतामशीमहि तद्देवानामवो अद्या वृणीमहे ॥४॥
एन्द्रो बर्हिः सीदतु पिन्वतामिळा बृहस्पतिः सामभिर्ऋक्वो अर्चतु ।
सुप्रकेतं जीवसे मन्म धीमहि तद्देवानामवो अद्या वृणीमहे ॥५॥

दिविस्पृशं यज्ञमस्माकमश्विना जीराध्वरं कृणुतं सुम्नमिष्टये ।
प्राचीनरश्मिमाहुतं घृतेन तद्देवानामवो अद्या वृणीमहे ॥६॥
उप ह्वये सुहवं मारुतं गणं पावकमृष्वं सख्याय शंभुवम् ।
रायस्पोषं सौश्रवसाय धीमहि तद्देवानामवो अद्या वृणीमहे ॥७॥
अपां पेरुं जीवधन्यं भरामहे देवाव्यं सुहवमध्वरश्रियम् ।
सुरश्मिं सोममिन्द्रियं यमीमहि तद्देवानामवो अद्या वृणीमहे ॥८॥

víṣvasmān no áditiḥ pātv áṅhaso mātā́ mitrásya váruṇasya revátaḥ | svàrvaj jyótir avṛikám naṣīmahi tád devā́nām — || 3 || grā́vā vádann ápa rákshāṅsi sedhatu dushvápnyaṃ nírṛitiṃ víṣvam atríṇam | ādityáṃ ṣárma marútām aṣīmahi tád devā́nām — || 4 || éndro barhíḥ sīdatu pinvatām íḷā bṛíhaspátiḥ sā́mabhir ṛikvó arcatu | supraketáṃ jīváse mánma dhīmahi tád devā́nām — || 5 ||७ ||

divispṛíṣaṃ yajñám asmā́kam aṣvinā jīrā́dhvaraṃ kṛiṇutaṃ sumnám ishṭáye | prācī́naraṣmim ā́hutaṃ ghṛiténa tád devā́nām — || 6 || úpa hvaye suhávam mā́rutaṃ gaṇám pāvakám ṛishvám sakhyā́ya ṣambhúvam | rāyás póshaṃ sauṣravasā́ya dhīmahi tád devā́nām — || 7 || apā́m pérum jīvá-dhanyam bharāmahe devāvyàm suhávam adhvaraṣríyam | suraṣmíṃ sómam indriyáṃ yamīmahi tád devā́nām — || 8 ||

May Infinity, the mother of opulent sun and ocean, watch and preserve us safe from distress and sin. May we quickly obtain the light of Heaven without hindrance. We solicit today the protection of Nature's bounties. 3

May the resounding thunder of clouds keep away from us the wicked persons, evil dreams, distressing spirits and each and every voracious fiend. May we obtain quickly the shelter of the sunshines of seasonal months and the cloud-bearing winds. We solicit today the protection of Nature's bounties. 4

May the Lord of resplendence shine in the core of firmament; may the divine wisdom be propitious; may the supreme protector, (adored with sacred melodies) honour us. May we have divine wisdom for a (righteous) life. We solicit today the protection of Nature's bounties. 5

O divine twins, make our libations ascend to heaven free from injury and inspire our sacred words so that they send us bliss; may the offerings adorned with pure butter blaze up towards the divinities. We solicit today the protection of nature's bounties. 6

Hither I call the band of the cloud-bearing winds which deserve our invocation and are great, purifying, grantor of comforts and dispensers of riches to be our friends; we accept them for the attainment of health and wealth. We solicit today the protection of Nature's bounties. 7

May we offer the divine elixir, the protector of waters, beneficial to life, a friend of Nature's bounties, the glory of the skies and the radiant. It is the vigour that we desire. We solicit today the protection of Nature's bounties. 8

सनेम तत्सुसनिता सनित्वभिर्वयं जीवा जीवपुत्रा अनागसः ।
ब्रह्मद्विषो विष्वगेनो भरेरत तद्देवानामवो अद्या वृणीमहे ॥९॥
ये स्था मनोर्यज्ञियास्ते शृणोतन यद्वो देवा ईमहे तद्ददातन ।
जैत्रं क्रतुं रयिमद्वीरवद्यशस्तद्देवानामवो अद्या वृणीमहे ॥१०॥

महदद्य महतामा वृणीमहेऽवो देवानां बृहतामनर्वणाम् ।
यथा वसु वीरजातं नशामहै तद्देवानामवो अद्या वृणीमहे ॥११॥
महो अग्नेः समिधानस्य शर्मण्यनागा मित्रे वरुणे स्वस्तये ।
श्रेष्ठे स्याम सवितुः सवीमनि तद्देवानामवो अद्या वृणीमहे ॥१२॥
ये सवितुः सत्यसवस्य विश्वे मित्रस्य व्रते वरुणस्य देवाः ।
ते सौभगं वीरवद्गोमदप्नो दधातन द्रविणं चित्रमस्मे ॥१३॥
सविता पश्चातात्सविता पुरस्तात्सवितोत्तरात्तात्सविताधरात्तात् ।
सविता नः सुवतु सर्वतातिं सविता नो रासतां दीर्घमायुः ॥१४॥

sanéma tát susanítā sanítvabhir vayám jīvá jīváputrä ánāgasaḥ | brahmadvísho víshvag éno bharerata tád devánām — || 9 || yé sthá mánor yajñíyās té srinotana yád vo devā ímahe tád dadātana | jaitram krátum rayimád vīrávad yáșas tád devánām — || 10 || [10] ||

mahád adyá mahatám á vriņīmahé 'vo devánām brihatám anarváṇām | yáthā vásu vīrájātam náṣāmahai tád devánām — || 11 || mahó agnéḥ samidhānásya ṣármany ánāgā mitré várune svastáye | ṣréshṭhe syāma savitúḥ sávīmani tád devánām — || 12 || yé savitúḥ satyásavasya víṣve mitrásya vraté várunasya deváḥ | té saúbhagam vīrávad gómad ápno dádhātana drávinam citrám asmé || 13 || savitá paṣcátāt savitá purástāt savitóttaráttāt savitádharáttāt | savitá naḥ suvatu sarvátātim savitá no rāsatām dīrghám áyuḥ || 14 || [11] ||

Let us, in company of our vigorous children, and devoid of guilt, live happily, sharing benefits with those who share with us. May those who dislike the god-loving men bear the punishment of their sins from all sides. We solicit today the protection of Nature's bounties. 9

O effulgent divine powers worthy to be adored by men, may you hear our prayers and grant us the award for which we pray. May you bestow upon us the wisdom-requisite for victory and fame with wealth and brave children. We solicit today the protection of Nature's bounties. 10

Today we crave for the gracious favours of mighty Nature's bounties, which are great and irresistible, so that we may obtain riches and brave children. We solicit today the protection of Nature's bounties. 11

May we, having been free from sin, obtain the happiness of the mighty and kindled fire divine in the presence of Lord of the sun and ocean for our welfare. May we share the best animating help of the supreme creator. We solicit today the protection of Nature's bounties. 12

May these universal cosmic powers who are the abodes of the eternal laws of the supreme creator and of the friendly and venerable divine powers, confer upon us auspicious and honourable wealth, comprising of brave children and cattle; and may we possess the capacity of accomplishing noble acts. 13

May the supreme animator on our west, the same creator on the east; the same one on the north and the same on the south bestow on us everything worth having. May the supreme impeller bestow upon us a long life. 14

(३७) सप्तत्रिंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य सौर्योऽभितपा ऋषिः। सूर्यो देवता। (१-९, ११-१२) प्रथमादिनवर्चामेकादशीद्वादश्योश्च जगती, (१०) दशम्याश्च त्रिष्टुप् छन्दसी॥

॥१२॥ नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं सपर्यत।
दूरेदृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत॥१॥
सा मा सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततनन्नहानि च।
विश्वमन्यन्नि विशते यदेजति विश्वाहापो विश्वाहोदेति सूर्यः॥२॥
न ते अदेवः प्रदिवो नि वासते यदेतशेभिः पतरै रथर्यसि।
प्राचीनमन्यदनु वर्तते रज उदन्येन ज्योतिषा यासि सूर्य॥३॥
येन सूर्य ज्योतिषा बाधसे तमो जगच्च विश्वमुदियर्षि भानुना।
तेनास्मद्विश्वामनिरामनाहुतिमपामीवामप दुष्ष्वप्न्यं सुव॥४॥
विश्वस्य हि प्रेषितो रक्षसि व्रतमहेळयन्नुच्चरसि स्वधा अनु।
यदद्य त्वा सूर्योपब्रवामहै तं नो देवा अनु मंसीरत क्रतुम्॥५॥
तं नो द्यावापृथिवी तन्न आप इन्द्रः शृण्वन्तु मरुतो हवं वचः।
मा शूने भूम सूर्यस्य संदृशि भद्रं जीवन्तो जरणामशीमहि॥६॥

37.

Námo mitrásya váruṇasya cákshase mahó deváya tád ṛitáṃ saparyata | dūredṛíṣe devájātaya ketáve divás putráya sū́ryaya ṣaṅsata || 1 || sá ma satyóktiḥ pári pātu viṣváto dyā́vā ca yátra tatánann áhāni ca | víṣvam anyán ní viṣate yád éjati viṣváhápo viṣváhód eti sū́ryaḥ || 2 || ná te ádevaḥ pradívo ní vāsate yád etaṣébhiḥ patarai ratharyási | prācīnam anyád ánu vartate rája úd anyéna jyótishā yāsi sūrya || 3 || yéna sūrya jyótishā bádhase támo jágac ca víṣvam udiyárshi bhānúnā | ténāsmád víṣvām ánirām ánāhutim ápámīvām ápa dushvápnyaṃ suva || 4 || víṣvasya hí préshito rákshasi vratám áheḷayann uccárasi svadhá ánu | yád adyá tvā sūryopabrávāmahai táṃ no devá ánu maṅsīrata krátum || 5 || táṃ no dyávāpṛithiví tán na ápa índraḥ ṣṛiṇvantu marúto hávaṃ vácaḥ | má ṣū́ne bhūma sū́ryasya saṃdṛíṣi bhadráṃ jívanto jaraṇā́m aṣīmahi || 6 || 12 ||

37

We pay homage to and sing praise of the sun divine, who is the eye of the friendly and venerable Lord, who is mighty and divine, who sees from afar, who is the god – born, who is the manifester (of all things), and who is the son of the lofty celestial region. 1

May these my ever-true words guide me on every side, wherever heaven and earth and the days are spread, in whom rests the entire dynamic creation in motion, in whom the waters daily flow and the sun rises every day. 2

O Sun, no godless man, from time remotest, could ever draw you down when you are driving forth with the winged dappled steed. An eternal radiance follows you when you move to the east, and you arise with a renewed lustre. 3

O divine sun, may you remove from us all kinds of famine, sickness, evil dreams, and faithlessness with that light with which you disperse the darkness and with that radiance with which you inspire every moving thing. 4

When invoked, you guard well the laws of universe and in your customary way arise free from wrath after the offerings of sacred oblations. May Nature's bounties be propitious to our sacred deeds. 5

May heaven and earth, the waters, the wind, the cloud hear our invocation and praises. May we never merge in sorrow at the sight of the sun. May we attain long life, and enjoy a prosperous happy old age. 6

विश्वाहा त्वा सुमनसः सुचक्षसः प्रजावन्तो अनमीवा अनागसः ।
उद्यन्तं त्वा मित्रमहो दिवेदिवे ज्योग्जीवाः प्रति पश्येम सूर्य ॥७॥
महि ज्योतिर्बिभ्रतं त्वा विचक्षण भास्वन्तं चक्षुषेचक्षुषे मयः ।
आरोहन्तं बृहतः पाजसस्परि वयं जीवाः प्रति पश्येम सूर्य ॥८॥
यस्य ते विश्वा भुवनानि केतुना प्र चेरते नि च विशन्ते अक्तुभिः ।
अनागास्त्वेन हरिकेश सूर्याह्नाह्ना नो वस्यसावस्यसोदिहि ॥९॥
शं नो भव चक्षसा शं नो अह्ना शं भानुना शं हिमा शं घृणेन ।
यथा शमध्वञ्छमसद्दुरोणे तत्सूर्य द्रविणं धेहि चित्रम् ॥१०॥

अस्माकं देवा उभयाय जन्मने शर्म यच्छत द्विपदे चतुष्पदे ।
अदत्पिबदूर्जयमानमाशितं तदस्मे शं योररपो दधातन ॥११॥
यद्वो देवाश्चकृम जिह्वया गुरु मनसो वा प्रयुती देवहेळनम् ।
अरावा यो नो अभि दुच्छुनायते तस्मिन्तदेनो वसवो नि धेतन ॥१२॥

viṣváhā tvā sumánasaḥ sucákshasaḥ prajávanto anamīvá ánāgasaḥ | udyántam tvā mitramaho divé-dive jyóg jīváḥ práti paṣyema sūrya || 7 || máhi jyótir bíbhratam tvā vicakshaṇa bhásvantam cákshushe-cakshushe máyaḥ | āróhantam bṛihatáḥ pájasas pári vayám jīváḥ práti paṣyema sūrya || 8 || yásya te víṣvā bhúvanāni ketúnā prá cérate ní ca viṣánte aktúbhiḥ | anāgāstvéna harikeṣa sūryáhnāhnā no vásyasā-vasyasód ihi || 9 || ṣám no bhava cákshasā ṣám no áhnā ṣám bhānúnā ṣám himá ṣám ghṛiṇéna | yáthā ṣám ádhvañ chám ásad duroṇé tát sūrya dráviṇam dhehi citrám || 10 ||

asmákam devā ubháyāya jánmane ṣárma yachata dvipáde cátushpade | adát píbad ūrjáyamānam áṣitam tád asmé ṣám yór arapó dadhātana || 11 || yád vo devāṣ cakṛimá jihváyā gurú mánaso vā práyutī devahéḷanam | árāvā yó no abhí duchunāyáte tásmin tád éno vasavo ní dhetana || 12 || 13 ||

May we, cheerful in spirit, ever-more keen to see, blessed with prosperity, free from sickness and sin, worship you daily. Enjoying a long life, may we behold you, O sun, the cherisher of your friends, rising day by day. 7

May we, enjoying a long life, day be day, behold you rising, O sun, you glance over all things and invested with great lustre and radiance, you give joy to every eye; you rise above the vast and mighty cosmic ocean. 8

O sun with golden aura, through your guidance, all creatures move and repose by night. May you come to us free from sin, and bless us with increasing comforts each and every day. 9

Bless us with radiance, bless us with perfect sunshine, be propitious to us with warmth; may the frozen snow be propitious to us also. O sun, bestow on us wealth of wondrous types, whereby we may prosper in our homes as well as abroad. 10

O Nature's bounties, bestow comforts upon both the classes of living beings, bipeds and quadrupeds, so that whether they be eating or drinking they become strong and healthy. Please grant to us peace and prosperity and perfect innocence. 11

O divine powers, if by some previous sin, we have provoked your anger or committed a sin with our tongue or by thoughtlessness, may you transfer that guilt of ours upon those evil ones who ever drag us into deep distress. 12

(३८) अष्टात्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मुष्कवानिन्द्र ऋषिः । इन्द्रो देवता । जगती छन्दः ।

अस्मिन्न इन्द्र पृत्सुतौ यशस्वति शिमीवति क्रन्दसि प्राव सातये ।
यत्र गोषाता धृषितेषु खादिषु विष्वक्पतन्ति दिद्यवो नृषाह्ये ॥१॥
स नः क्षुमन्तं सदने व्यूर्णुहि गोअर्णसं रयिमिन्द्र श्रवाय्यम् ।
स्याम ते जयतः शक्र मेदिनो यथा वयमुश्मसि तद्वसो कृधि ॥२॥
यो नो दास आर्यो वा पुरुष्टुतादेव इन्द्र युधये चिकेतति ।
अस्माभिष्टे सुषहाः सन्तु शत्रवस्त्वया वयं तान्वनुयाम संगमे ॥३॥
यो दभ्रेभिर्हव्यो यश्च भूरिभिर्यो अभीके वरिवोविन्नृषाह्ये ।
तं विखादे सस्निमद्य श्रुतं नरमर्वाञ्चमिन्द्रमवसे करामहे ॥४॥
स्ववृजं हि त्वामहमिन्द्र शुश्रवानानुदं वृषभ रध्रचोदनम् ।
प्र मुञ्चस्व परि कुत्सादिहा गहि किमु त्वावान्मुष्कयोर्बद्ध आसते ॥५॥

38.

Asmín na indra pṛitsutaú yáṣasvati ṣimīvati krándasi práva sātáye | yátra góshātā dhṛishitéshu khādíshu víshvak pátanti didyávo nṛisháhye || 1 || sá naḥ kshumántaṃ sádane vy ūrṇuhi góarṇasaṃ rayím indra ṣravā́yyam | syā́ma te jáyataḥ ṣakra medíno yáthā vayám uṣmási tád vaso kṛidhi || 2 || yó no dā́sa ā́ryo vā purushṭutā́deva indra yudháye cíketati | asmā́bhish ṭe sushā́hāḥ santu ṣátravas tvā́yā vayáṃ tā́n vanuyāma saṃgamé || 3 || yó dabhrébhir hávyo yáṣ ca bhū́ribhir yó abhī́ke varivovín nṛisháhye | táṃ vikhādé sásnim adyá ṣrutáṃ náram arvā́ñcam índram ávase karāmahe || 4 || svavṛíjaṃ hí tvā́m ahám indra ṣuṣrávānā-nudáṃ vṛishabha radhracódanam | prá muñcasva pári kútsād ihā́ gahi kím u tvā́vān mushkáyor baddhá āsate || 5 || 14 ||

38

O Lord of resplendence, you roar in this glorious and arduous battle and assist us to the acquirement of benefits; this is the battle where cows are won and adversary overpowered; wherein arrows and missiles fly all round upon the fierce and courageous combatants. 1

May you, O Lord of resplendence, grant us at our homes opulence, comprising food and milk-giving cattle. May we, O effulgent, be vigorous and victorious through your blessings. O munificent, may you fulfill all our desires by meeting them. 2

O Lord of resplendence, adored by all, may every one who intends to assault us, whether a devotee, an infidel or a sinner, be destroyed through your aid; may all such adversaries be easily overcome by us; may we subdue each and everyone of them in battle. 3

Let us invoke today for our protection that Lord of resplendence who is ever pure, widely renowned and initiator of all sacred works. He is to be invoked by a few and by many in all deadly conflicts of men; He is the sure winner of wealth. 4

O Lord of resplendence the showerer of benefits, I have been hearing that you are the sole rescuer in every distress, the giver of unexpected strength and inspirer of your faithful devotees. May you release us from the all-devouring wicked. Please come here; how can such a person as you are remain indifferent and unconcerned (on such occasions). 5

(३९) एकोनचत्वारिंशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य काक्षीवती घोषा ऋषिका । अश्विनौ देवते । (१-१३) प्रथमादित्रयोदशर्चां जगती, (१४) चतुर्दश्याश्च त्रिष्टुप् छन्दसी ॥

॥१६॥ यो वां परिज्मा सुवृदश्विना रथो दोषामुषासो हव्यो हविष्मता ।
शश्वत्तमासस्तमु वामिदं वयं पितुर्न नाम सुहवं हवामहे ॥१॥
चोदयतं सूनृताः पिन्वतं धिय उत्पुरंधीरीरयतं तदुश्मसि ।
यशसं भागं कृणुतं नो अश्विना सोमं न चारुं मघवत्सु नस्कृतम् ॥२॥
अमाजुरश्चिद्भवथो युवं भगोऽनाशोश्चिदवितारापमस्य चित् ।
अन्धस्य चिन्नासत्या कृशस्य चिद्युवामिदाहुर्भिषजा रुतस्य चित् ॥३॥
युवं च्यवानं सनयं यथा रथं पुनर्युवानं चरथाय तक्षथुः ।
निष्टौग्र्यमूहथुरद्भ्यस्परि विश्वेत्ता वां सवनेषु प्रवाच्या ॥४॥
पुराणा वां वीर्या३ प्र ब्रवा जनेऽथो हासथुर्भिषजा मयोभुवा ।
ता वां नु नव्यावसे करामहेऽयं नासत्या श्रदरिर्यथा दधत् ॥५॥

॥१७॥ इयं वामह्वे शृणुतं मे अश्विना पुत्रायेव पितरा मह्यं शिक्षतम् ।
अनापिरज्ञा असजात्यामतिः पुरा तस्या अभिशस्तेरव स्पृतम् ॥६॥

39.

Yó vām párijmā suvṛíd asvinā rátho doshám usháso háyvo havíshmatā | sasvattamásas tám u vām idáṃ vayám pitúr ná náma suhávaṃ havāmahe || 1 || codáyataṃ sūnṛítāḥ pínvataṃ dhíya út púraṃdhīr īrayataṃ tád uṣmasi | yaṣásam bhāgáṃ kriṇutaṃ no asvinā sómaṃ ná cárum maghávatsu nas kṛitam || 2 || amājúras cid bhavatho yuvám bhágo 'nāṣóṣ cid avitárāpamásya cit | andhásya cin nāsatyā krisásya cid yuvám íd āhur bhishájā rutásya cit || 3 || yuváṃ cyávānaṃ sanáyaṃ yáthā rátham púnar yúvānaṃ caráthāya takshathuḥ | nísh ṭaugryám ūhathur adbhyás pári visvét tá vāṃ sávaneshu pravácyā || 4 || purāṇá vāṃ vīryà prá bravā jáné 'tho hāsathur bhishájā mayobhúvā | tá vāṃ nú návyāv ávase karāmahe 'yáṃ nāsatyā srád arír yáthā dádhat || 5 || 16 ||

iyáṃ vām ahve sriṇutám me asvinā putráyeva pitárā máhyaṃ sikshatam | ánāpir ájñā asajātyámatiḥ purá tásyā abhísaster áva spṛitam || 6 ||

39

We all, assembled here, have been invoking from time immemorial the twin-divines by a name and venerable as that of father. Your swift-rolling chariot travels all around and turns well on all sides. It has to be invoked every morning and evening by the worshipper. 1

O twin-divines, may you inspire our words of truth, intellect and wisdom. May you bestow on us a glorious heritage and give our noble men treasures, bright as moon. 2

O ever-true divine powers, you are a good fortune for a wretched damsel who grows old at home; you are the hope of the famishing, of the blind and of the feeble. They call you the supreme healer of the sick and diseased. 3

You have been rejuvenating the aged and the famished people, like a worn out chariot now made fit to work again. You lift up the drowned man from the flooding waters. All these acts of yours are to be celebrated at our sacred places of worship. 4

O twin-divines, I proclaim your ancient heroic deeds among the people, for you are the best physician and bestower of comforts. We count both of you as worthy of adoration for our well being, so that, O ever-true divine, this worshipper may have full reliance on you. 5

O twin-divines, listen to me; I have been imploring you. May you give me your help, as parents give to their children, I feel, I am poor without a kin, without a friend or without the ties of blood. Save me before it becomes too late; save me from that curse. 6

युवं रथेन विमदाय शुन्ध्युवं न्यूहथुः पुरुमित्रस्य योषणाम् ।
युवं हवं वध्रिमत्या अगच्छतं युवं सुषुतिं चक्रथुः पुरंधये ॥७॥
युवं विप्रस्य जरणामुपेयुषः पुनः कलेरकृणुतं युवद्वयः ।
युवं वन्दनमृश्यदादुदूपथुर्युवं सद्यो विश्पलामेतवे कृथः ॥८॥
युवं ह रेभं वृषणा गुहा हितमुदैरयतं ममृवांसमश्विना ।
युवमृबीसमुत तप्तमत्रय ओमन्वन्तं चक्रथुः सप्तवध्रये ॥९॥
युवं श्वेतं पेदवेऽश्विनाश्वं नवभिर्वाजैर्नवती च वाजिनम् ।
चर्कृत्यं ददथुर्द्रावयत्सखं भगं न नृभ्यो हव्यं मयोभुवम् ॥१०॥

३१७४ न तं राजानावदिते कुतश्चन नांहो अश्नोति दुरितं नकिर्भयम् ।
यमश्विना सुहवा रुद्रवर्तनी पुरोरथं कृणुथः पत्न्या सह ॥११॥
आ तेन यातं मनसो जवीयसा रथं यं वामृभवश्चक्रुरश्विना ।
यस्य योगे दुहिता जायते दिव उभे अहनी सुदिने विवस्वतः ॥१२॥

yuváṃ ráthena vimadáya ṣundh-
yúvaṃ ny ùhathuḥ purumitrásya yóshaṇām | yuváṃ há-
vaṃ vadhrimatyá agachatam yuváṃ súshutiṃ cakrathuḥ
púraṃdhaye || 7 || yuváṃ víprasya jaraṇám upeyúshaḥ pú-
naḥ kalér akṛiṇutaṃ yúvad váyaḥ | yuváṃ vándanam ṛiṣya-
dád úd ūpathur yuváṃ sadyó viṣpálām étave kṛithaḥ || 8 ||
yuváṃ ha rebhám vṛishaṇā gúhā hitám úd airayatam ma-
mṛivánsam aṣvinā | yuvám ṛibísam utá taptám átraya
ómanvantaṃ cakrathuḥ saptávadhraye || 9 || yuváṃ ṣvetám
pedáve 'ṣvináṣvaṃ navábhir vájair navatí ca vājínam | car-
kṛ́tyaṃ dadathur drāvayátsakham bhágaṃ ná nṛ́ibhyo háv-
yam mayobhúvam || 10 || 16 ||

ná táṃ rājānāv aditè kútaṣ caná náṅho aṣnoti duritáṃ
nákir bhayám | yám aṣvinā suhavā rudravartanī purora-
tháṃ kṛiṇuthāḥ pátnyā sahá || 11 || á téna yātam mánaso
jávīyasā rátham yáṃ vām ṛibhávaṣ cakrúr aṣvinā | yásya
yóge duhitá jáyate divá ubhé áhanī sudíne vivásvataḥ || 12 ||

You both speedily confer on us intellect and the capacity to work. Verily you are extremely friendly and beneficial to us in our joy and happiness. You bless the barren women with progeny, and grant noble offsprings to the happy wife. May you grant her ample health and strength. 7

You give again the vigour of a youthful life to the genius, when old age advances on him; you rescue the prayful man and raise him from the pit of poverty in which he has fallen. In a moment, you give strength to the charitable woman to proceed on her way. 8

O twin-divines, showerer of benefits, endowed with manly strength, rescue the faithful worshipper when hidden in the cave and well-neigh dead; you make the heated firekit cool for the person free from all the three attachments; you liberate the person who is a slave of his seven sense – organs. 9

O twin-divines, on the assiduous person you bestow spotless character with nine and ninety (i.e. countless) vigorous attributes. This is the vigour which puts to flight the friends of his foe. He is worthy to be invoked and a source of delight like wealth to men. 10

O lofty pair of sovereigns, twin-divines, invincible, worthy of invocation, while you go on your glowing path, the man and his wife whose charge you have undertaken and whom you place in front of your chariot, he is never subdued by wickedness, nor suffers from grief, distress or danger from any quarter. 11

Come, O twin-divines, with the chariot that is swifter than thought and which the wise cosmic divine powers make for you; this is the chariot to carry the heaven's daughter, the dawn, when born, and also the auspicious day and night spring forth from the Lord of cosmic radiance. 12

ता वर्तिर्यातं जयुषा वि पर्वतमपिन्वतं शयवे धेनुमश्विना ।
वृकस्य चिद्वर्तिकामन्तरास्याद्युवं शचीभिर्ग्रसितामसुञ्चतम् ॥१३॥
एतं वां स्तोममश्विनावकर्मातक्षाम भृगवो न रथम् ।
न्यमृक्षाम योषणां न मर्ये नित्यं न सूनुं तनयं दधानाः ॥१४॥

tá vartír yātam jayúshā ví párvatam ápinvatam ṣayáve dhenúm aṣvinā | vṛíkasya cid vártikām antár āsyā́d yuvám ṣácībhir grasitám amuñcatam || 13 || etám vām stómam aṣvi-nāv akarmátakshāma bhṛígavo ná rátham | ny àmṛikshāma yóshaṇām ná márye nítyam ná sūnúm tánayam dádhānāḥ || 14 || 17 ||

(४०) चत्वारिंशं सूक्तम्

(१–१४) चतुर्दशर्चस्यास्य सूक्तस्य काक्षीवती घोषा ऋषिका । अश्विनौ देवते । जगती छन्दः ॥

॥१८॥ रथं यान्तं कुह को ह वां नरा प्रति द्युमन्तं सुविताय भूषति ।
प्रातर्यावाणं विभ्वं विशेविशे वस्तोर्वस्तोर्वहमानं धिया शमि ॥१॥
कुह स्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतुः ।
को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सधस्थ आ ॥२॥
प्रातर्जरेथे जरणेव कापया वस्तोर्वस्तोर्यजता गच्छथो गृहम् ।
कस्य ध्वस्रा भवथः कस्य वा नरा राजपुत्रेव सवनाव गच्छथः ॥३॥

40.

Rátham yā́ntam kúha kó ha vām narā práti dyumán-tam suvitā́ya bhūshati | prātaryā́vāṇam vibhvàm visé-vise vástor-vastor váhamānam dhiyā́ sámi || 1 || kúha svid doshā́ kúha vástor aṣvínā kúhābhipitvám karataḥ kúhoshatuḥ | kó vām ṣayutrā́ vidhávẹva devā́ram máryam ná yóshā kṛiṇute sadhástha ā́ || 2 || prātár jarethe jaraṇéva kā́payā vástor-vastor yajatā́ gachatho gṛihám | kásya dhvasrā́ bha-vathaḥ kásya vā narā rājaputréva sávanāva gachathaḥ || 3 ||

May you two, twin-divines, climb the path to the mountain with your triumphant cosmic chariot; you are the one who make the barren cow yield milk for the devotee and liberate from the wolf's deep throat and set again at liberty the swallowed quil (as if, releasing the rain – waters from the grip of the clouds). 13

We have composed the poem of laudation for you, O twin-divines, like the good artisan designing a chariot. We have decked it as a handsome maid to meet the young man, and brought it to the family as a son to continue the family – lineage. 14

40

O Leaders of sacred cosmic sacrifice, whither does your radiant chariot go on its way? Who decorates it for you for its happy course, starting at the day break, visiting each morning every home; and bringing wealth day after day to men one after another? 1

O twin-divines, where are you by night? Where are you by day? Where is your halting place? Where do you dwell or rest during night? Who brings you homeward as the bride attracts the groom? 2

O illustrious leaders, you are glorified at dawn like two ancient monarchs in the words of a poet. You go day by day to the house of your worshipper, whose failings you destroy? To whose libations do you go and attend like two princes? 3

युवां मृगेव वारणा मृगण्यवो दोषा वस्तोर्हविषा नि ह्वयामहे ।
युवं होत्रामृतुथा जुह्वते नरेषं जनाय वहथः शुभस्पती ॥४॥
युवां ह घोषा पर्यश्विना यती राज्ञ ऊचे दुहिता पृच्छे वां नरा ।
भूतं मे अह्न उत भूतमक्तवेऽश्वावते रथिने शक्तमर्वते ॥५॥

युवं कवी ष्ठः पर्यश्विना रथं विशो न कुत्सो जरितुर्नशायथः ।
युवोर्ह मक्षा पर्यश्विना मध्वासा भरत निष्कृतं न योषणा ॥६॥
युवं ह भुज्युं युवमश्विना वशं युवं शिञ्जारमुशनामुपारथुः ।
युवो ररावा परि सख्यमासते युवोरहमवसा सुम्नमा चके ॥७॥
युवं ह कृशं युवमश्विना शयुं युवं विधन्तं विधवामुरुष्यथः ।
युवं सनिभ्यः स्तनयन्तमश्विनाप व्रजमूर्णुथः सप्तास्यम् ॥८॥
जनिष्ट योषा पतयत्कनीनको वि चारुहन्वीरुधो दंसना अनु ।
आस्मै रीयन्ते निवनेव सिन्धवोऽस्मा अह्ने भवति तत्पतित्वनम् ॥९॥

yuvám mṛigéva vāraṇá mṛigaṇyávo doshá vástor havíshā ní hvayāmahe | yuvám hótrām ṛituthá júhvate naréshaṃ jánāya vahathaḥ ṣubhas patī || 4 || yuváṃ ha ghóshā páry aṣvinā yatí rájña ūce duhitá pṛiché vāṃ narā | bhūtám me áhna utá bhūtam aktávé 'ṣvāvate rathíne ṣaktam árvate || 5 || 18 ||

yuváṃ kaví shṭhaḥ páry aṣvinā rátham víṣo ná kútso jaritúr naṣāyathaḥ | yuvór ha mákshā páry aṣvinā mádhv āsá bharata nishkṛitáṃ ná yóshaṇā || 6 || yuváṃ ha bhujyúṃ yuvám aṣvinā váṣaṃ yuváṃ ṣiñjáram uṣánām úparathuḥ | yuvó rárāvā pári sakhyám āsate yuvór ahám ávasā sumnám á cake || 7 || yuváṃ ha kriṣáṃ yuvám aṣvinā ṣayúṃ yuváṃ vidhántaṃ vidhávām urushyathaḥ | yuváṃ saníbhya stanáyantam aṣvinápa vrajám ūrṇuthaḥ saptásyam || 8 || jánishṭa yóshā patáyat kanīnakó ví cáruhan vīrúdho daṅsánā ánu | ásmai rīyante nivanéva síndhavo 'smá áhne bhavati tát patitvanám || 9 ||

Like a pair of hunters that follow two wild elephants, we call you down with oblations at morning and evening. O Lord of splendour, you bring food to strengthen the mankind. Worshippers present offerings to you at all due seasons. 4

O twin-divines, illustrious leaders, I, the daughter of the sun, come to you with a request; Be by my side in the day, and in the night as well to help me. May my brother, who possesses a chariot and horses, be favoured with a son. 5

O twin-divines, you are wise; may you bring your invulnerable chariot near those sages who sing your praises. The bee carries your honey (for oblation) in its mouth, as the maid carries purified (honey). 6

O twin-divines, you rescue the saviour and take him across. Please come to hear the excellent praises of the worshipper who beseaches your friendship with oblations and desires to be rescued. Through your protection, I desire happiness. 7

Verily O twin-divines, you protect the feeble men, and those who are not active; you protect the worshipper and the widow. O twin-divines, you set open the seven—mouths (i.e. the seven sense-organs, ears, eyes, nose, tongue, the sense of touch, mind and intellect). 8

O twin-divines, the bride is here, fully matured; let the youth approach her for progeny; may the plants of unusual beauty spring up after the rains; for him may the streams flow as if from a deep descent; may he, the invulnerable, have full privileges of a hundred over her. 9

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः ।
वामं पितृभ्यो य इदं समेरिरे मयः पतिभ्यो जनयः परिष्वजे ॥१०॥

न तस्य विद्म तदु षु प्र वोचत युवा ह यद्युवत्याः क्षेति योनिषु ।
प्रियोस्रियस्य वृषभस्य रेतिनो गृहं गमेमाश्विना तदुश्मसि ॥११॥
आ वामगन्त्सुमतिर्वाजिनीवसू न्यश्विना हृत्सु कामा अयंसत ।
अभूतं गोपा मिथुना शुभस्पती प्रिया अर्यम्णो दुर्यां अशीमहि ॥१२॥
ता मन्दसाना मनुषो दुरोण आ धत्तं रयिं सहवीरं वचस्यवे ।
कृतं तीर्थं सुप्रपाणं शुभस्पती स्थाणुं पथेष्ठामप दुर्मतिं हतम् ॥१३॥
क्व स्विदद्य कतमास्वश्विना विक्षु दस्रा मादयेते शुभस्पती ।
क ईं नि येमे कतमस्य जग्मतुर्विप्रस्य वा यजमानस्य वा गृहम् ॥१४॥

jīváṃ rudanti ví mayante adhvaré dīrghám ánu prásitiṃ dīdhiyur náraḥ | vāmám pitṛíbhyo yá idám sameriré máyaḥ pátibhyo jánayaḥ parishváje || 10 || 19 ||

ná tásya vidma tád u shú prá vocata yúvā ha yád yuvatyáḥ kshéti yónishu | priyósriyasya vṛishabhásya retíno gṛihám gamemāṣvinā tád uṣmasi || 11 || á vām agan sumatír vājinīvasū ny àṣvinā hṛitsú kámā ayaṅsata | ábhūtaṃ gopá mithuná ṣubhas patī priyá aryamṇó dúryāñ aṣīmahi || 12 || tá mandasāná mánusho duroṇá á dhattáṃ rayíṃ sahávīraṃ vacasyáve | kṛitáṃ tīrthám suprapāṇám ṣubhas patī sthāṇúm patheshṭhám ápa durmatíṃ hatam || 13 || kvà svid adyá katamásv aṣvínā vikshú dasrá mādayete ṣubhás pátī | ká īṃ ní yeme katamásya jagmatur víprasya vā yájamānasya vā gṛihám || 14 || 20 ||

There are men, who grieve for the life (of their wives lying seriously ill), and get them admitted to sacred places for treatment. In the prayful mood, they wish them a long life, and hold them in their embraces; they ask their elders to pray for recovery. Upon such husbands, the wives bestow their love and long for their embraces. 10

O twin-divines, we have no knowledge of this relationship; would you please advise? Will you tell us how it is that the youth dwells in the chamber of the bride? We wish to go to the abode of our dear and youthful husbands; this is our desire. 11

O twin-divines, rich in food, lords of water, may your blessings be showered on us; may your aspirations be fulfilled; you have become our two-fold guard; may we as beloved wives reach the house of our husbands. 12

May you with delight, bestow riches and brave children on me, when settled in the house of my husband. O Lord of splendour, may you help to make the water of sacred pond good to drink; may you remove the tree that stands and blocks the road, and the malevolent person that obstructs our way. 13

O twin-divines, wonder-workers, lords of lustre, in what place and among what people do you delight yourselves today? Who detains you now? To the house of what sage or what worshipper have you gone? 14

(४१) एकचत्वारिंशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य भौमेयः सुहस्त्य ऋषिः । अश्विनौ देवते । जगती छन्दः ॥

समानमु त्यं पुरुहूतमुक्थ्यं१ रथं त्रिचक्रं सवना गनिग्मतम् ।
परिज्मानं विदथ्यं सुवृक्तिभिर्वयं व्युष्टा उषसो हवामहे ॥१॥
प्रातर्युजं नासत्याधि तिष्ठथः प्रातर्यावाणं मधुवाहनं रथम् ।
विशो येन गच्छथो यज्वरीर्नरा कीरेश्चिद्यज्ञं होतृमन्तमश्विना ॥२॥
अध्वर्युं वा मधुपाणिं सुहस्त्यमग्निधं वा धृतदक्षं दमूनसम् ।
विप्रस्य वा यत्सवनानि गच्छथोऽत आ यातं मधुपेयमश्विना ॥३॥

41.

Samānám u tyám puruhūtám ukthyàm rátham tricakrám sávanā gánigmatam | párijmānam vidathyàm suvriktíbhir vayám vyùshṭā usháso havāmahe || 1 || prātaryújam nāsatyádhi tishṭhathaḥ prātaryávāṇam madhuvā́hanam rátham | víṣo yéna gáchatho yájvarīr narā kīréṣ cid yajñám hótrimantam aṣvinā || 2 || adhvaryúm vā mádhupāṇim suhástyam agnídham vā dhritádaksham dámūnasam | víprasya vā yát sávanani gáchathó 'ta á yātam madhupéyam aṣvinā || 3 || 21 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

अस्तेव सु प्रतरं लायमस्यन्भूषन्निव प्र भरा स्तोममस्मै ।
वाचा विप्रास्तरत वाचमर्यो नि रामय जरितः सोम इन्द्रम् ॥१॥
दोहेन गामुप शिक्षा सखायं प्र बोधय जरितर्जारमिन्द्रम् ।
कोशं न पूर्णं वसुना न्यृष्टमा च्यावय मघदेयाय शूरम् ॥२॥

42.

Ásteva su pratarám láyam ásyan bhū́shann iva prá bharā stomam asmai | vācá vipras tarata vā́cam aryó ní rāmaya jaritaḥ sóma indram || 1 || dóhena gā́m úpa ṣikshā sákhāyam prá bodhaya jaritar jārám índram | kóṣam ná pūrṇám vásuna nyrishṭam á cyāvaya maghadéyāya ṣū́ram || 2 ||

41

(O twin-divines), we invoke with pious prayers, your common cosmic chariot, which is praised by many, adorable, three-wheeled, frequenting sacred places of worship, traversing all around the universe at the break of every morning. 1

O ever-true twin-divines, illustrious leaders, may you ascend your nectar-bearing chariot, which is harnessed and set in motion at the break of dawn and with which you go to the people who are engaged in noble deeds, and with which you go to cherish the sacred works of benevolent men and worshippers. 2

O twin-divines, may you, with the sweet nectar in young hand, come to the liberal donor, as a ministrant priest or as a giver of oblations to the fire, you have been going to the places of wise worshippers. Come from them to us also and accept our loving homage. 3

42

May you direct your laudations to Him as an archer aiming his arrow to its mark, or like a decorator. O sages, may you subdue the praises of the wicked with your superior praises. O worshipper, delight the resplendent Lord by offerring to Him your ecstatic love. 1

O worshipper, may you draw your friend (the resplendent Lord) to your side like a cow at milking. May you awake the Lord, the lover. Persuade the hero who possesses a vessel loaded with immense wealth for liberal distribution. 2

किम॒ङ्ग त्वा॑ मघवन्भो॒जमा॑हुः शिशी॒हि मा॑ शिश॒यं त्वा॑ शृणोमि ।
अप्न॑स्वती॒ मम॒ धीर॑स्तु शक्र वसु॒विदं॒ भग॑मि॒न्द्रा भ॑रा नः ॥३॥
त्वां जना॑ ममस॒त्येष्वि॑न्द्र संतस्था॒ना वि ह्व॑यन्ते स॒मी॒के ।
अत्रा॒ युजं॑ कृणुते॒ यो ह॒विष्मा॒न्नासु॑न्वता स॒ख्यं व॑ष्टि॒ शूर॑: ॥४॥
धनं॒ न स्प॒न्द्रं ब॑हु॒लं यो अ॑स्मै ती॒व्रान्त्सोमाँ॑ आसु॒नोति॒ प्रय॑स्वान् ।
तस्मै॒ शत्रू॑न्त्सु॒तुका॑न्प्रा॒तरह्नो॒ नि स्वष्ट्रा॑न्युव॒ति॒ हन्ति॑ वृ॒त्रम् ॥५॥

॥२३॥ यस्मि॑न्व॒यं द॑धि॒मा शंस॒मिन्द्रे॒ यः शि॒श्राय॑ म॒घवा॒ काम॑म॒स्मे ।
आ॒राच्चि॒त्सन्भ॑यतामस्य॒ शत्रु॒र्न्य॑स्मै द्यु॒म्ना जन्या॑ नमन्ताम् ॥६॥
आ॒राच्छत्रु॒मप॑ बाधस्व दू॒रमु॒ग्रो यः शम्ब॑: पुरुहूत॒ तेन॑ ।
अ॒स्मे धे॑हि॒ यव॑म॒द्गोम॑दिन्द्र कृ॒धी धियं॑ जरि॒त्रे वाज॑रत्नाम् ॥७॥
प्र यम॒न्तर्वृ॑षस॒वासो॒ अग्म॑न्ती॒व्राः सोमा॑ बहु॒लान्ता॑स॒ इन्द्र॑म् ।
नाह॑ दा॒मानं॑ म॒घवा॒ नि यं॑स॒न्नि सु॑न्व॒ते व॑हति॒ भूरि॑ वा॒मम् ॥८॥
उ॒त प्र॒हाम॑ति॒दीव्या॑ जयाति कृ॒तं यच्छ्व॒घ्नी वि॑चि॒नोति॑ का॒ले ।
यो दे॒वका॑मो॒ न धना॑ रुण॒द्धि समित्तं रा॒या सृ॑जति स्व॒धावा॑न् ॥९॥

kím aṅgá tvā maghavan bhojám āhuḥ ṣiṣīhí mā ṣiṣayáṃ tvā ṣriṇomi | ápnasvatī máma dhír astu ṣakra vasuvídam bhágam indrá bharā naḥ || 3 || tvā́ṃ jánā mamasatyéshv indra saṃtasthānā́ ví hvayante samīké | átrā yújaṃ kriṇute yó havíshmān násunvatā sakhyáṃ vashṭi ṣū́raḥ || 4 || dhánaṃ ná syandráṃ bahuláṃ yó asmai tīvrā́n sómāñ āsunóti práyasvān | tásmai ṣátrūn sutúkān prātár áhno ní svásḥṭrān yuváti hánti vṛitrám || 5 || 22 ||

yásmin vayáṃ dadhimá ṣáṅsam índre yáḥ ṣiṣrā́ya maghávā kā́mam asmé | ārā́c cit sán bhayatām asya ṣátrur ny àsmai dyumná jányā namantām || 6 || ārā́c chátrum ápa bādhasva dūrám ugró yáḥ ṣámbaḥ puruhūta téna | asmé dhehi yávamad gómad indra kṛidhí dhíyaṃ jaritré vā́jaratnām || 7 || prá yám antár vṛishasaváso ágman tīvrā́ḥ sómā bahulā́ntāsa índram | nā́ha dāmā́nam maghávā ní yaṅsan ní sunvaté vahati bhū́ri vāmám || 8 || utá prahā́m atidívyā jayāti kṛitáṃ yác chvaghnī́ vicinóti kālé | yó devákāmo ná dhánā ruṇaddhi sám ít táṃ rāyā́ sṛijati svadhā́vān || 9 ||

O dear bounteous Lord, why do the sages call you the nourisher? Please inspire me, as I hear, you are the best inspirer; O mighty resplendent Lord, let my intelligence be productive of fruitful works; may you grant us destiny that brings wealth. 3

O resplendent Lord, the people earnestly call upon you in battles when they collectively face the conflicts. The brave Lord makes him His friend who offers oblations, i.e. has trust in Him, He does not seek friendship with the faithless. 4

The resplendent Lord over-throws in early mornings. His well-weaponed adversaries and slays the tyrant enemies of the one who is assiduous, and who offers intense love (the sharpjuices) and his worldly possessions to Him. 5

May the enemy of that Lord of resplendence, to whom we offer our praises, and who fulfills our aspirations, be in fear of the Lord even when far off; may he, the faithless person, bow before the Lord and surrender all his wealth and glory at His feet. 6

O resplendent Lord, adored by all, may you drive far away the wicked with your fierce bolt of justice. O Lord, give us wealth of barley, food and cattle, and make your worshipper's prayer productive of pleasant viands. 7

The resplendent Lord is the recipient of abundant effused love and extensive praises; the bounteous Lord does not desert the offerer of the oblations, but destroys ample wealth upon the person who pays homage to Him. 8

Having driven away the assailant, he triumphs, just as a gambler; selects his antagonist and piles his grains at proper time. The devotee, who aspires to be divine, and as such, invokes Nature's divinities should not keep back his riches. To such a liberal devotee, the powerful resplendent Lord gives all His riches. 9

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥१०॥
बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११॥

gó-
bhish taremámatim durévām yávena kshúdham puruhūta víṣvām | vayám rájabhiḥ prathamá dhánāny asmákena vṛijánenā jayema || 10 || bṛíhaspátir naḥ pári pātu paṣcád utóttarasmād ádharād aghāyóḥ | índraḥ purástād utá madhyató naḥ sákhā sákhibhyo várivaḥ kṛiṇotu || 11 || 23 ||

[अथ चतुर्थोऽनुवाकः ॥]

(४३) त्रिचत्वारिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां जगती, (१०-११) दशम्येकादश्योश्च त्रिष्टुप् छन्दसी ॥

॥२४॥ अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत ।
परि ष्वजन्ते जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये ॥१॥
न घा त्वद्रिगप वेति मे मनस्त्वे इत्कामं पुरुहूत शिश्रय ।
राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु सोमेऽवपानमस्तु ते ॥२॥
विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते ।
तस्येदिमे प्रवणे सप्त सिन्धवो वयो वर्धन्ति वृषभस्य शुष्मिणः ॥३॥
वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः ।
प्रैषामनीकं शवसा दविद्युतद्विदत्स्वर्मनवे ज्योतिरार्यम् ॥४॥

43.

Achā ma índram matáyaḥ svarvídaḥ sadhrícīr víṣvā uṣatír anūshata | pári shvajante jánayo yáthā pátim máryam ná ṣundhyúm maghávānam ūtáye || 1 || ná ghā tvadríg ápa veti me mánas tvé ít kámam puruhūta ṣiṣraya | rájeva dasma ní shadó 'dhi barhíshy asmín sú sóme 'vapánam astu te || 2 || vishūvṛíd índro ámater utá kshudháḥ sá íd rāyó maghávā vásva īṣate | tásyéd imé pravaṇé saptá síndhavo váyo vardhanti vṛishabhásya ṣushmíṇaḥ || 3 || váyo ná vṛikshám supalāṣám ásadan sómāsa índram mandínaṣ camūshádaḥ | praíshām ánīkam ṣávasā dávidyutad vidát svàr mánave jyótir áryam || 4 ||

O Lord, adored by all, may we subdue all evils caused by poverty, and lack of cattle; may we escape all hunger by means of our barely — fields; may we acquire riches through our wealthy noble men and may we acquire wealth through our own valour. 10

May the preceptor Lord of the universe protect us from a malignant adversary coming from behind, from above and from below. May the resplendent Lord defend us from our foes in the front and in the centre. May He bestow wealth upon us as a friend upon his friends. 11

43

May the poems of praises, heavenly-blissful, concentrated and ever-eager, glorify the resplendent Lord and embrace just as women embrace men, their husbands free from defect, for the sake of protection. 1

O Lord, of godly aspect, adored by all, my mind, internally directed towards you, never goes astray for I have set my hopes on you. May you be enshrined in our hearts like a prince, O Lord of splendour, and may you drink the elixir of divine love here. 2

May the bounteous Lord, the resplendent be the remover of thirst and hunger. He is Lord over precious riches. These seven rivers, flowing along a slope on their downward path, increase the vital vigour of the mighty showerer of blessings. 3

As birds perch upon the leafy tree, so the exhilarating elixirs of our divine love, filling the ladles, flow to the resplendent Lord. The summit of these elixirs glows with splendour through their mighty power; may the Lord spontaneously bestow divine light upon men. 4

कृतं न श्वघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत्।
न तत्ते अन्यो अनु वीर्यं शकन्न पुराणो मघवन्नोत नूतनः॥५॥

॥२५॥ विशंविशं मघवा पर्यशायत जनानां धेना अवचाकशद्वृषा।
यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः सहते पृतन्यतः॥६॥
आपो न सिन्धुमभि यत्समक्षरन्त्सोमास इन्द्रं कुल्या इव ह्रदम्।
वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टिर्दिव्येन दानुना॥७॥
वृषा न क्रुद्धः पतयद्रजःस्वा यो अर्यपत्नीरकृणोदिमा अपः।
स सुन्वते मघवा जीरदानवेऽविन्दज्ज्योतिर्मनवे हविष्मते॥८॥
उज्जायतां परशुर्ज्योतिषा सह भूया ऋतस्य सुदुघा पुराणवत्।
वि रोचतामरुषो भानुना शुचिः स्व१र्ण शुक्रं शुशुचीत सत्पतिः॥९॥
गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम्।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम॥१०॥
बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु॥११॥

kṛitám ná ṣvaghnî ví cinoti dévane saṃvárgaṃ yán maghávā sûryaṃ jáyat | ná tát te anyó ánu vīryàṃ ṣakan ná purāṇó maghavan nótá nûtanaḥ || 5 || 24 ||

víṣaṃ-viṣam maghávā páry aṣāyata jánānāṃ dhénā avacākaṣad vṛíshā | yásyáha ṣakráḥ sávaneshu ráṇyati sá tīvraíḥ sómaiḥ sahate pṛitanyatáḥ || 6 || ápo ná síndhum abhí yát samákshăran sómāsa índraṃ kulyá iva 'hradám | várdhanti víprā máho asya sádane yávaṃ ná vṛishṭír divyéna dánunā || 7 || vṛíshā ná kruddháḥ patayad rájassv á yó aryá-patnīr ákṛiṇod imá ápaḥ | sá sunvaté maghávā jīrádānavé 'vindaj jyótir mánave havíshmate || 8 || új jāyatām paraṣúr jyótishā sahá bhūyá ṛitásya sudúghā purāṇavát | ví rocatām arushó bhānúnā ṣúciḥ svàr ṇá ṣukráṃ ṣuṣucīta sátpatiḥ || 9 || góbhish taremámatiṃ — || 10 || bṛíhaspátir naḥ pári — || 11 || 25 ||

As a gambler at play piles his winnings, so the bounteous Lord recovers water from the cloud-bearing rays of the sun; no one else, ancient or modern, is able to imitate your vigour in this respect. 5

The bounteous Lord, the showerer of blessings, enshrines in the heart of every one of us. He takes cognizance of the words of praise of all men – the men, in whose noble deeds the effulgent Lord delights. He overcomes all the evil tendencies through the ecstasy of intense spiritual joy. 6

The elixir of divine prayers flows towards the resplendent Lord as rivers to a lake. The pious worshippers exalt His greatness in the prayer halls just as the rain swells barley (grown in field) by moisture sent from heaven. 7

As a furious bull in the world rushes upon another one, the same way, the resplendent sun, the protector of the farmers, directs these streams of water towards us; the bounteous sun promptly pours light upon the person, who is liberal and offers him oblations. 8

Let the bright axe (or the thunderbolt) of the sun come forth (for the destruction of clouds) together with radiance; let the divine voice (of truth) be easily manifested, as in times of yore; may the bright radiant sun shine with splendour; may the protector of the virtuous (devotee) grow brightly like a heavenly light. 9

O Lord, adored by all, may we subdue evils caused by poverty and lack of our cattle; may we escape all hunger by means of our barley-fields. May we acquire the riches through our wealthy noble men, and may we conquer wealth through our own valour. 10

May the preceptor Lord of universe, protect us from malignant adversaries coming from behind, from above, and from below; may the resplendent Lord defend us from our foes in the front and in the centre. May He bestow wealth upon us as a friend upon his friends. 11

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । इन्द्रो देवता । (१–३, १०–११) प्रथमादितृचस्य दशम्येकादश्योर्ऋचोश्च त्रिष्टुप्, (४–९) चतुर्थ्यादिषड्चस्य च जगती छन्दसी ॥

आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मणा तूतुजानस्तुविष्मान् ।
प्रत्वक्षाणो अति विश्वा सहांस्यपारेण महता वृष्ण्येन ॥१॥
सुष्ठामा रथः सुयमा हरी ते मिम्यक्ष वज्रो नृपते गभस्तौ ।
शीभं राजन्त्सुपथा याह्यर्वाङ्वर्धाम ते पपुषो वृष्ण्यानि ॥२॥
एन्द्रवाहो नृपतिं वज्रबाहुमुग्रमुग्रासस्तविषास एनम् ।
प्रत्वक्षसं वृषभं सत्यशुष्ममेमस्मत्रा सधमादो वहन्तु ॥३॥
एवा पतिं द्रोणसाचं सचेतसमूर्जः स्कम्भं धरुण आ वृषायसे ।
ओजः कृष्व सं गृभाय त्वे अप्यसो यथा केनिपानामिनो वृधे ॥४॥
गमन्नस्मे वसून्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः ।
त्वमीशिषे सास्मिन्ना सत्सि बर्हिष्यनाधृष्या तव पात्राणि धर्मणा ॥५॥

पृथक्प्रायन्प्रथमा देवहूतयोऽकृण्वत श्रवस्यानि दुष्टरा ।
न ये शेकुर्यज्ञियां नावमारुहमीर्मैव ते न्यविशन्त केपयः ॥६॥

44.

Ā yātv índraḥ svápatir mádāya yó dhármaṇā tūtujānás túvishmān | pratvakshāṇó áti víṣvā sáhāṅsy apāréṇa mahatā́ vṛíshṇyena || 1 || sushṭhā́mā ráthaḥ suyámā hárī te mimyáksha vájro nṛipate gábhastau | ṣī́bham rājan supáthā́ yāhy arvā́ṅ várdhāma te papúsho vṛíshṇyāni || 2 || éndraváho nṛipátiṃ vájrabāhum ugrám ugrā́sas tavishā́sa enam | prátvakshasaṃ vṛishabhá́ṃ satyáṣushmam ém asmatrá́ sadhamā́do vahantu || 3 || evá pátiṃ droṇasā́caṃ sácetasam ūrjá skambhá́ṃ dharúṇa á́ vṛishāyase | ójaḥ kṛishva sáṃ gṛibhāya tvé ápy áso yáthā kenipā́nām inó vṛidhé || 4 || gámann asmé vásūny á́ hí ṣáṅsishaṃ svāṣísham bháram á́ yāhi somínaḥ | tvám īṣishe sásmínn á́ satsi barhíshy anādhṛishyá́ táva pā́trāṇi dhármaṇā || 5 || 26 ||

prithak práyan prathamá́ deváhūtayó 'kṛiṇvata ṣravasyā́ni dushṭárā | ná yé ṣekúr yajñíyāṃ nā́vam ārúham írmaivá té ny àviṣanta képayaḥ || 6 ||

44

May the Lord of resplendence, the Lord of wealth, come hither with His cosmic chariot for His exhilaration; He is the overcomer of all evil forces by His great unsurpassable might that has no limit. 1

O sovereign protector of men, the cosmic chariot is well-established; your rays are well-controlled; your hand firmly grasps the bolt of justice; O Lord of all, come quickly towards us by glorious path. We shall augment your energies through our loving prayers and exhilarating praises. 2

May the fierce, vigorous and co-exulting horses of the sun, bring Him near to us; He, the king of men, is armed with the bolt of justice; He verily is the conqueror of evils, the showerer of benefits, and the possesser of real vigour. 3

Verily, O Lord of resplendence, you preserve in your vast form the productive power which protects life and provides intelligence and strength to all; may you bestow upon us vigour, keep us in your protection, for you, as a Lord, are the inspirer and joy-giving to all wise and virtuous. 4

May precious treasures come quickly to us, for, verily, we have been glorifying you; come to bless your faithful devotees who have lovingly been offering their affections to you. Verily, you are the Lord of every one; as such may you enshrine in our hearts; may your faithful devotees be not suppressed and insulted any time. The means of enjoyment, your cups, enjoined by law, are not to be insulted by evil-spirited tendencies. 5

Those devotees, who surrender completely to the Lord, and acquire reputation, not to be surpassed, go separately (to higher summits), but those who could not ascend the boat of righteousness, sink down in desolation, like a wretched man plunged in debts. 6

एवैवापागपरे सन्तु दूढ्योऽश्वा येषां दुर्युजं आयुयुज्रे ।
इत्था ये प्रागुपरे सन्ति दावने पुरूणि यत्र वयुनानि भोजना ॥७॥
गिरींरज्राञ्रेजमानाँ अधारयद्द्यौः क्रन्ददन्तरिक्षाणि कोपयत् ।
समीचीने धिषणे वि ष्कभायति वृष्णः पीत्वा मद उक्थानि शंसति ॥८॥
इमं बिभर्मि सुकृतं ते अङ्कुशं येनारुजासि मघवञ्छफारुजः ।
अस्मिन्त्सु ते सवने अस्त्वोक्यं सुत इष्टौ मघवन्बोध्याभगः ॥९॥
गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥१०॥
बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११॥

evaivápāg ápare santu dūḍhyó 'śvā yéshām duryúja āyuyujré | itthā́ yé prā́g úpare sánti dāváne purū́ṇi yátra vayúnāni bhójanā || 7 || giríṅr ájrān réjamānāṅ adhārayad dyaúḥ krandad antárikshāṇi kopayat | samīcīné dhishāṇe ví shkabhāyati vṛíshṇaḥ pītvā́ máda ukthā́ni śaṅsati || 8 || imám bibharmi súkṛitam te aṅkuśám yénārujā́si maghavañ chaphārújaḥ | asmín sú te sávane astv okyàm sutá ishṭaú maghavan bodhy ā́bhagaḥ || 9 || góbhish ṭaremā́matiṃ — || 10 || bṛíhaspátir naḥ pári — || 11 || 27 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य भालन्दनो वत्सप्रिर्ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ।

॥२८॥ दिवस्परि प्रथमं जज्ञे अग्निरस्मद्द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥१॥

45.

Divás pári prathamáṃ jajñe agnír asmád dvitīyam pári jātávedāḥ | tṛitīyam apsú nṛimáṇā ájasram índhāna enaṃ jarate svādhī́ḥ || 1 ||

Thus may those others, the evil — hearted ones, whose senses have gone astray like restive horses, go downwards. The other ones are those who from the very beginning have become liberal givers; they acquire numerous precious gifts from the Lord. 7

He (the resplendent Lord) firmly fixes the wandering tremulous clouds, and makes heaven full of resounding alarming voices; He agitates the firmament, and sustains the combined heaven and earth and in His ecstacy of joy, repeats the words of poetry. 8

I bear this your well-made goad, where-with you, O bounteous Lord, destroy the powerful wicked adversaries; may you be well-pleased at our sacred place of worship; O bounteous Lord, worthy of adoration, you know well our aspirations. May you accept our loving devotions, effused from our hearts. 9

O Lord, adored by all, may we subdue all evils caused by poverty and lack of our cattle; may we escape all hunger by means of our barley-fields. May we acquire the riches through our wealthy noble men, and may we conquer wealth through our own valour. 10

May the preceptor, Lord of universe, protect us from malignant adversaries coming from behind, from above, and from below; may the resplendent Lord defend us from our foes in the front and in the centre. May He bestow wealth upon us as a friend upon his friends. 11

45

The fire divine manifests first at the celestial regions (the fire of the sun); then second time amongst us as cognizant of all that is born (the *jatavedas*); thirdly in the energy form, as in the waters (the fire produced by attrition). The pious sages enkindles and glorifies this eternal fire divine. 1

विद्मा ते अग्ने त्रेधा त्रयाणि विद्मा ते धाम विभृता पुरुत्रा ।
विद्मा ते नाम परमं गुहा यद्विद्मा तमुत्सं यत आजगन्थ ॥२॥
समुद्रे त्वा नृमणा अप्स्वन्तर्नृचक्षा ईधे दिवो अग्न ऊधन् ।
तृतीये त्वा रजसि तस्थिवांसमपामुपस्थे महिषा अवर्धन् ॥३॥
अक्रन्ददग्निः स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥४॥
श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः ।
वसुः सूनुः सहसो अप्सु राजा वि भात्यग्र उषसामिधानः ॥५॥
विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः ।
वीळुं चिदद्रिमभिनत्परायञ्जना यदग्निमयजन्त पञ्च ॥६॥

२५ उशिक्पावको अरतिः सुमेधा मर्तेष्वग्निरमृतो नि धायि ।
इयर्ति धूममरुषं भरिभ्रदुच्छुक्रेण शोचिषा द्यामिनक्षन् ॥७॥

vidmá te agne tredhá trayáṇi vidmá te dháma víbhṛitā purutrá | vidmá te náma paramáṃ gúhā yád vidmá tám útsam yáta ājagántha || 2 || samudré tvā nṛimáṇā apsv àntár nṛicákshā īdhe divó agna údhan | tṛitíye tvā rájasi tasthiváṅsam apám upásthe mahishá avardhan || 3 || ákrandad agní stanáyann iva dyaúḥ kshámā rérihad vīrúdhaḥ samañján | sadyó jajñānó ví hīm iddhó ákhyad á ródasī bhānúnā bhāty antáḥ || 4 || ṣrīṇám udāró dharúṇo rayīṇám manīsháṇām prárpaṇaḥ sómagopāḥ | vásuḥ sūnúḥ sáhaso apsú rájā ví bhāty ágra ushásām idhānáḥ || 5 || víṣvasya ketúr bhúvanasya gárbha á ródasī apṛiṇāj jáyamānaḥ | vīḷúṃ cid ádrim abhinat parāyáñ jánā yád agním áyajanta páñca || 6 || 28 ||

uṣik pāvakó 'aratíḥ sumedhá márteshv agnír amṛíto ni dhāyi | íyarti dhūmám aruṣhám bháribhrad úc chukréṇa ṣocíshā dyám ínakshan || 7 ||

O fire divine, we recognise your three stations in three regions (earth, firmament and heaven); we know your forms distributed at several stations (fire, wind and the sun); we know what your supreme secret name is; we know the source from which you have come out manifested. 2

In the oceans, in the midst of waters, the marine form of yours illumines you, O fire divine, so kind to men; in the celestial regions, the sun, the beholder of men, illumines you; in the third intermediary region, the mighty lightning illumines and magnifies you on the lap of clouds. 3

The fire divine roars like the thundering clouds; he licks the earth, burning the plants; as soon as generated he contemplates and looks around; when kindled, he blazes with his own radiance, illumining the space between heaven and earth. 4

He (the fire divine) is the inspirer of glories, depository of riches, rouser of thoughts and guardian of the divine elixir of love; he is the source of strength; a blazing king amid the waters, kindled at the commencement of dawns. 5

He is the manifester of all, the germ of the world, and sign of all creation; as soon as manifested, he fills earth and heaven with light; even the solid cloud, he cleaves when he advances; all the five classes of men praise him (for all these functions). 6

So among mortals, the immortal fire divine has been stationed, who is purifying, swift – moving, sagacious and an envoy. He sends forth the red smoke that whirls around above Him, striving to reach the heavens with radiant lustre. 7

दृशानो रुक्म उर्विया व्यद्यौद्दुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतो अभवद्वयोभिर्यदेनं द्यौर्जनयत्सुरेताः ॥८॥
यस्ते अद्य कृणवद्भद्रशोचेऽपूपं देव घृतवन्तमग्ने ।
प्र तं नय प्रतरं वस्यो अच्छाभि सुम्नं देवभक्तं यविष्ठ ॥९॥
आ तं भज सौश्रवसेष्वग्न उक्थउक्थ आ भज शस्यमाने ।
प्रियः सूर्ये प्रियो अग्ना भवात्युज्जातेन भिनददुज्जनित्वैः ॥१०॥
त्वामग्ने यजमाना अनु द्यून्विश्वा वसु दधिरे वार्याणि ।
त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुशिजो वि वव्रुः ॥११॥
अस्ताव्यग्निर्नरां सुशेवो वैश्वानर ऋषिभिः सोमगोपाः ।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥१२॥

॥ इति सप्तमाष्टकेऽष्टमोऽध्यायः ॥

[अष्टमाध्याये वर्गाः २९, सूक्तानि ११, ऋचः १५७]

[सप्तमाष्टके अध्यायाः ८, वर्गाः २५८, सूक्तानि ११९, ऋचः १२११]

॥ इति सप्तमोऽष्टकः ॥

drisānó rukmá urviyá vy àdyaud durmárshan áyuḥ ṣriyé rucānáḥ | agnír amríto abhavad váyobhir yád enaṃ dyaúr janáyat surétāḥ || 8 || yás te adyá kriṇávad bhadrasoce 'pūpáṃ deva ghritávantam agne | prá táṃ naya pratarám vásyo ácbābhí sumnáṃ devábhaktaṃ yavishṭha || 9 || á tám bhaja sauṣravaséshv agna ukthá-uktha á bhaja ṣasyámāne | priyáḥ sűrye priyó agná bhavāty új jāténa bhinádad új jánitvaiḥ || 10 || tvám agne yájamānā ánu dyűn víṣvā vásu dadhire váryāṇi | tváyā sahá dráviṇam ichámānā vrajáṃ gómantam uṣíjo ví vavruḥ || 11 || ástāvy agnír naráṃ suṣévo vaiṣvānará ríshibhiḥ sómagopāḥ | adveshó dyávāprithiví huvema dévā dhattá rayím asmé suvíram || 12 || 29 ||

The fire divine, who is conspicuous and refulgent, shines with great splendour, moving everywhere and blazing unsurpassingly with glory. Born of prolific heaven, he becomes immortal heaving been fed on the energy-rich material. 8

O auspiciously radiant and glorious fire divine, most youthful, may you grant ample wealth to the eminent worshipper, who presents to you today sweet cakes rich with butter and confer happiness upon one devoted to Lord. 9

O fire divine, may you endow him with a share of glory, and enrich him, who offers beautiful sacrificial viands, and recites sacred praises. May he be dear to the sun, dear to the fire, and be blessed with children and children's children. 10

O fire divine, while the worshippers daily offer all precious treasures to you, they win for themselves all rich rewards worthy to be desired; the wise sages, desirous of spiritual wealth discover the secret place of divine knowledge and throw open the doors of the pasturage. 11

The fire divine, the friend of men, the guardian of spiritual bliss and knowledge, the illustrious leader of the universe has been glorified by the seers. We invoke the friendly heaven and earth. May you grant us, O divine powers, riches and brave progeny. 12

अथ प्रथमोऽध्यायः ॥

(४६) षट्चत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य भालन्दनो वत्सप्रिर्ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ प्र होता जातो महान्नभोविन्नृषद्वा सीदद्दपामुपस्थे ।
दधिर्यो धायि स ते वयांसि यन्ता वसूनि विधते तनूपाः ॥१॥
इमं विधन्तो अपां सधस्थे पशुं न नष्टं पदैरनु ग्मन् ।
गुहा चतन्तमुशिजो नमोभिरिच्छन्तो धीरा भृगवोऽविन्दन् ॥२॥
इमं त्रितो भूर्यविन्ददिच्छन्वैभूवसो मूर्धन्यघ्न्यायाः ।
स शेवृधो जात आ हर्म्येषु नाभिर्युवा भवति रोचनस्य ॥३॥
मन्द्रं होतारमुशिजो नमोभिः प्राञ्चं यज्ञं नेतारमध्वराणाम् ।
विशामकृण्वन्नरतिं पावकं हव्यवाहं दधतो मानुषेषु ॥४॥
प्र भूर्जयन्तं महां विपोधां मूरा अमूरं पुरां दर्माणम् ।
नयन्तो गर्भं वनां धियं धुर्हिरिश्मश्रुं नार्वाणं धनर्चम् ॥५॥

46.

Prá hótā jātó mahán nabhovín nṛishádvā sīdad apám upásthe | dádhir yó dhāyi sá te váyāṅsi yantá vásūni vidhaté tanūpáḥ || 1 || imáṃ vidhánto apáṃ sadhásthe paśúṃ ná nashṭáṃ padaír ánu gman | gúhā cátantam uśíjo námobhir ichánto dhírā bhṛígavo 'vindan || 2 || imáṃ tritó bhúry avindad ichán vaibhūvasó mūrdhány ághnyāyāḥ | sá śévṛidho jātá á harmyéshu nábhir yúvā bhavati rocanásya || 3 || mandráṃ hótāram uśíjo námobhiḥ práñcaṃ yajñáṃ netáram adhvaráṇām | viśám akṛiṇvann aratím pāvakáṃ havyavāhaṃ dádhato mánusheshu || 4 || prá bhūr jáyantam maháṃ vipodhám mūrá ámūram puráṃ darmáṇam | náyanto gárbhaṃ vanáṃ dhíyaṃ dhur híriśmaśruṃ nárvāṇaṃ dhánarcam || 5 || 1 ||

46

He (the fire divine) is the mighty ministrant priest; though abiding with men, yet cognizant of heaven, seated in the lap of cosmic waters, protector of the body of living beings: may he, when established on the altar, be the giver of food and riches to the worshipper. 1

The sages seek him, when he is concealed in the midst of cosmic vapours, and follow him by his foot-prints as men follow an animal that is missing or lost. By their constant prayers and meditations, the wise glorious sages, yearning in their heart, discover him lurking in the remotest cavity. 2

The sage, free from three-fold miseries, seeks and finds the source of this mighty fire divine on the summit of this earth. He is enkindled in our houses, becomes youthful, joy-bestower, and the central point of brightness. 3

May the mortal men accomplish their works, and bring the fire divine to bless their noble deeds; he is victorious, mighty, sustainer of the wise, immortal, the demolisher of the strongholds of the wicked, an embryo of the waters, the conductor of the speedy golden rays like a horse, and the one to be adored with wealth and praises. 4

He pervades all the three regions, and is the sustainer of celestial realms. Surrounded by flames, he shines upon the altar in the place of sacred worship; from there, having accepted the offerings of the people, he goes without a hurdle to Nature's bounties, guided by the eternal laws. 5

॥२॥ नि पस्त्यासु त्रितः स्तभूयन्परिवीतो योनौ सीददन्तः ।
अतः संगृभ्या विशां दमूना विधर्मणायन्त्रैरीयते नॄन् ॥६॥
अस्याजरासो दमामरित्रा अर्चद्धूमासो अग्नयः पावकाः ।
श्वितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः ॥७॥
प्र जिह्वया भरते वेपो अग्निः प्र वयुनानि चेतसा पृथिव्याः ।
तमायवः शुचयन्तं पावकं मन्द्रं होतारं दधिरे यजिष्ठम् ॥८॥
द्यावा यमग्निं पृथिवी जनिष्टामापस्त्वष्टा भृगवो यं सहोभिः ।
ईळेन्यं प्रथमं मातरिश्वा देवास्ततक्षुर्मनवे यजत्रम् ॥९॥
यं त्वा देवा दधिरे हव्यवाहं पुरुस्पृहो मानुषासो यजत्रम् ।
स यामन्नग्ने स्तुवते वयो धाः प्र देवयन्यशसः सं हि पूर्वीः ॥१०॥

ní pastyàsu tritá stabhūyán párivīto yónau sīdad antáḥ | átaḥ saṃgṛíbhyā viṣáṃ dámūnā vídharmaṇāyantraír īyate nṛín || 6 || asyájárāso damám arítrā arcáddhūmāso agnáyaḥ pāvakáḥ | ṣvitīcáyaḥ ṣvātráso bhuraṇyávo vanarshádo vāyávo ná sómāḥ || 7 || prá jihváyā bharate vépo agníḥ prá vayúnāni cétasā pṛithivyáḥ | tám āyávaḥ ṣucáyantam pāvakám mandráṃ hótāraṃ dadhire yájishṭham || 8 || dyávā yám agním pṛithiví jánishṭām ápas tváshṭā bhṛígavo yáṃ sáhobhiḥ | īḷényam prathamám mātaríṣvā devás tatakshur mánave yájatram || 9 || yáṃ tvā devá dadhiré havyaváham puruspṛího mánushāso yájatram | sá yámann agne stuvaté váyo dhāḥ prá devayán yaṣásaḥ sáṃ hí pūrvíḥ || 10 || 2 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः सप्तगुर्ऋषिः । वैकुण्ठ इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३॥ जगृभ्मा ते दक्षिणमिन्द्र हस्तं वसूयवो वसुपते वसूनाम् ।
विद्मा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं दाः ॥१॥

47.

Jagṛibhmá te dákshiṇam indra hástaṃ vasūyávo vasupate vásūnām | vidmá hí tvā gópatiṃ ṣūra gónām asmábhyaṃ citráṃ vṛíshaṇaṃ rayíṃ dāḥ || 1 ||

Like the effusing elixir of life and happiness are the flames of the fire divine, undecaying, rescuers from all ills and wicked persons, having shining smoke, purifying, white, swift, bearer of oblations and seated in fire-woods. 6

This fire divine bears away the oblations with his tongues, and carries the hymns of praise with intelligence for the benefit of people on the earth. He is bright, purifier and bliss-bestower. Men invoke this venerable fire divine for performing their sacred works. 7

This is the fire divine, whom earth and heaven, the waters, the solar rays, the heat waves engender through their mighty powers; For the first time, the cosmic wind brings it and vital principles nourish and fabricate this adorable fire divine for the sake of mankind. 8

You are the one whom the divine powers appoint as the bearer of oblations; and whom men, desiring manifold blessings, honour as the object of worship. May you, O fire divine, bestow food upon him who adores you at the place of worship; verily, this devout worshipper attains great renown. 9

47

O resplendent Lord of abundant wealth of wisdom, give us wisdom that we grasp your right hand of liberality. O powerful protector, we know you as the Lord of wisdom; may you give us splendrous productive riches. 1

स्वायुधं स्ववसं सुनीथं चतुःसमुद्रं धरुणं रयीणाम् ।
चर्कृत्यं शंस्यं भूरिवारमस्मभ्यं चित्रं वृषणं रयिं दाः ॥२॥
सुब्रह्माणं देववन्तं बृहन्तमुरुं गभीरं पृथुबुध्नमिन्द्र ।
श्रुतऋषिमुग्रमभिमातिषाहमस्मभ्यं चित्रं वृषणं रयिं दाः ॥३॥
सनद्वाजं विप्रवीरं तरुत्रं धनस्पृतं शूशुवांसं सुदक्षम् ।
दस्युहनं पूर्भिदमिन्द्र सत्यमस्मभ्यं चित्रं वृषणं रयिं दाः ॥४॥
अश्वावन्तं रथिनं वीरवन्तं सहस्रिणं शतिनं वाजमिन्द्र ।
भद्रव्रातं विप्रवीरं स्वर्षामस्मभ्यं चित्रं वृषणं रयिं दाः ॥५॥

प्र सप्तगुमृतधीतिं सुमेधां बृहस्पतिं मतिरच्छा जिगाति ।
य आङ्गिरसो नमसोपसद्योऽस्मभ्यं चित्रं वृषणं रयिं दाः ॥६॥
वनीवानो मम दूतास इन्द्रं स्तोमाश्चरन्ति सुमतीरियानाः ।
हृदिस्पृशो मनसा वच्यमाना अस्मभ्यं चित्रं वृषणं रयिं दाः ॥७॥

svāyudhám svávasam sunīthám cátuḥsamudram dharúṇam rayīṇā́m | carkṛ́tyam śáṅsyam bhū́rivāram asmábhyam citrám vṛ́shaṇam rayím dāḥ || 2 || subráhmāṇam devávantam bṛhántam urúm gabhīrám pṛthúbudhnam indra | śrutáṛishim ugrám abhimātishā́ham asmábhyam citrám vṛ́shaṇam rayím dāḥ || 3 || sanádvājam vípravīram tárutram dhanaspṛ́tam śūśuvā́ṅsam sudáksham | dasyuhánam pūrbhídam indra satyám asmábhyam citrám vṛ́shaṇam rayím dāḥ || 4 || áśvāvantam rathínam vīrávantam sahasríṇam śatínam vā́jam indra | bhadrávrātam vípravīram svarshā́m asmábhyam citrám vṛ́shaṇam rayím dāḥ || 5 || [3] ||

prá saptágum ṛitádhītim sumedhā́m bṛ́haspátim matír áchā jigāti | yá āṅgirasó námasopasádyo 'smábhyam citrám vṛ́shaṇam rayím dāḥ || 6 || vā́nīvāno máma dūtā́sa índram stómāś caranti sumatír iyānā́ḥ | hṛidispṛ́śo mánasā vacyámānā asmábhyam citrám vṛ́shaṇam rayím dāḥ || 7 ||

(We know you to be) the Lord of bright weapons, sure protector, safe guide, pervader of the firmament in all four directions, the depository of riches, the performer of reputed works, adorable and the preventer of many ills; may you give us splendrous productive riches. 2

The object of prayers, guardian of Nature's bounties, great profound, vast, and based on broad foundations, the giver of strength to pious sages for conquering evil forces and resplendent in form; may you give us splendrous productive riches. 3

Capable of dispensing food, one that blesses us with intelligent brave children, the protector, most useful, wealth-attracting, promotor of progress, very powerful, destroyer of the wicked and their cities, and the observer of truth, O resplendent Lord; may you give us splendrous productive riches. 4

Horses, chariots, valiant followers, hundredfold and thousandfold strength, a band of excellent attendants, valiant men of wisdom and the winner of happiness, O resplendent Lord; may you give us splendrous productive riches. 5

The praises are addressed to the one who pervades the whole universe; who may be realised with humility; who motivates the seven sense – organs; who is the observer of eternal truth; the possessor of higher wisdom; and is the supreme lord of the vast universe; may you give us splendrous productive riches. 6

May devotional praises, like envoys carrying loving kindness, go forth to the resplendent Lord with their strong entreaty, they are heart-touching, coming forth from the depths within, O resplendent Lord; may you give us splendrous productive riches. 7

यत्त्वा यामि दुद्धि तन्न इन्द्र बृहन्तं क्षयमसमं जनानाम् ।
अभि तद्द्यावापृथिवी गृणीतामस्मभ्यं चित्रं वृषणं रयिं दाः ॥८॥

yát tvā yā́mi daddhí tán na indra bṛihántaṃ kshháyam ásamaṃ jánānām | abhí tád dyā́vāpṛithiví gṛiṇītā́m asmábhyaṃ citrā́ṃ vṛíshaṇaṃ rayíṃ dāḥ || 8 || ४ ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य वैकुण्ठ इन्द्र ऋषिः । वैकुण्ठ इन्द्रो देवता । (१-६, ८-९) प्रथमादितृचद्वयस्याष्टमीनवम्योर्ऋचोश्च जगती, (७, १०-११) सप्तमीदशम्येकादशीनाञ्च त्रिष्टुप् छन्दसी ॥

अहं भुवं वसुनः पूर्व्यस्पतिरहं धनानि सं जयामि शश्वतः ।
मां हवन्ते पितरं न जन्तवोऽहं दाशुषे वि भजामि भोजनम् ॥१॥
अहमिन्द्रो रोधो वक्षो अथर्वणस्त्रिताय गा अजनयमहेरधि ।
अहं दस्युभ्यः परि नृम्णमा ददे गोत्रा शिक्षन्दधीचे मातरिश्वने ॥२॥
मह्यं त्वष्टा वज्रमतक्षदायसं मयि देवासोऽवृजन्नपि क्रतुम् ।
ममानीकं सूर्यस्येव दुष्टरं मामार्यन्ति कृतेन कर्त्वेन च ॥३॥
अहमेतं गव्ययमश्व्यं पशुं पुरीषिणं सायकेना हिरण्ययम् ।
पुरू सहस्रा नि शिशामि दाशुषे यन्मा सोमास उक्थिनो अमन्दिषुः ॥४॥

48.

Ahám bhuvaṃ vásunaḥ pūrvyás pátir ahā́ṃ dhánāni sáṃ jayāmi śáśvataḥ | mā́ṃ havante pitáraṃ ná jantávo 'hā́ṃ dāśúshe ví bhajāmi bhójanam || 1 || ahám índro ródho váksho átharvaṇas tritā́ya gā́ ajanayam áher ádhi | ahā́ṃ dásyubhyaḥ pári nṛimṇám ā́ dade gotrā́ śíkshan dadhīcé mātaríśvane || 2 || máhyaṃ tváshṭā vájram atakshad āyasám máyi deváso 'vṛijann ápi krátum | mámā́nīkaṃ sū́ryasyeva dushṭáram mā́m ā́ryanti kṛiténa kártvena ca || 3 || ahám etáṃ gavyáyam áśvyam paśúm purīshíṇaṃ sā́yakenā hiraṇyáyam | purū́ sahásrā ní śiśāmi dāśúshe yán mā sómāsa ukthíno ámandishuḥ || 4 ||

O resplendent Lord, grant us all for which I pray, a spacious home, not held in common with other men, and may heaven and earth approve of it; may you give us splendrous productive riches. 8

48

I am the eternal and principal Lord of all precious treasures; I win over the entire wealth of every one. All living beings call upon me as father; I bestow nourishment to the man who offers devotion. 1

I, being supreme Lord of resplendence, afford firm stay to the vital complex of the body. I generate waters of clouds from above for the sake of the three realms. I collect and distribute wealth from clouds. To the body growing in mother's womb, I impart (the instinctive) knowledge of utilizing the sense – organs. 2

For me, the supreme architect forges the iron thunderbolt of justice; in me, the divine powers have centred their assigned functions; my lustre is insupportable like that of the sun; men honour me as supreme Lord for what I have been doing in the past, and for all that I shall do in future. 3

I (have conquered) by my arrow things pertaining to cow (or wisdom); horse (or vigour), herds of other cattle, milk and milk products and gold. I give many thousands to the liberal donors who by their praises and devotional prayers afford me delight. 4

अहमिन्द्रो न परा जिग्य इद्धनं न मृत्यवेऽव तस्थे कदा चन ।
सोममिन्मा सुन्वन्तो याचता वसु न मे पूरवः सख्ये रिषाथन ॥५॥

॥६॥ अहमेताञ्छाश्वसतो द्वाद्वेन्द्रं ये वज्रं युधयेऽकृण्वत ।
आह्वयमानाँ अव हन्मनाहनं दृळ्हा वदन्ननमस्युर्नमस्विनः ॥६॥
अभीदमेकमेको अस्मि निष्षाळभी द्वा किमु त्रयः करन्ति ।
खले न पर्षान्प्रति हन्मि भूरि किं मा निन्दन्ति शत्रवोऽनिन्द्राः ॥७॥
अहं गुङ्गुभ्यो अतिथिग्वमिष्करमिषं न वृत्रतुरं विक्षु धारयम् ।
यत्पर्णयघ्न उत वा करञ्जहे प्राहं महे वृत्रहत्ये अशुश्रवि ॥८॥
प्र मे नमी साप्य इषे भुजे भूद्गवामेषे सख्या कृणुत द्विता ।
दिद्युं यदस्य समिथेषु मंहयमादिदेनं शंस्यमुक्थ्यं करम् ॥९॥
प्र नेमस्मिन्ददृशे सोमो अन्तर्गोपा नेममाविरस्था कृणोति ।
स तिग्मशृङ्गं वृषभं युयुत्सन्द्रुहस्तस्थौ बहुले बद्धो अन्तः ॥१०॥

ahám índro na párā jigya íd dhá-
naṃ ná mṛityávé 'va tasthe kádā caná | sómam ín mā su-
nvánto yācatā vásu ná me pūravaḥ sakhyé rishāthana
|| 5 || 5 ||

ahám etāñ cháṣvasato dvā́-dvéndraṃ yé vájraṃ yu-
dháyé 'kṛiṇvata | āhváyamānāñ áva hánmanāhanaṃ dṛiḷhá
vádann ánamasyur namasvínaḥ || 6 || abhīdám ékam éko
asmi nishsháḷ abhí dvá kím u tráyaḥ karanti | khále ná
parshán práti hanmi bhū́ri kím mā nindanti ṣátravo 'nin-
dráḥ || 7 || ahám guñgúbhyo atithigvám íshkaram ísham ná
vṛitratúraṃ vikshú dhārayam | yát parṇayaghná utá vā ka-
rañjahé prāhám mahé vṛitrahátye áṣuṣravi || 8 || prá me
námī sāpyá ishé bhujé bhūd gávām éshe sakhyá kṛiṇuta
dvitá | didyúṃ yád asya samithéshu maṅháyam ád íd enaṃ
ṣáṅsyam ukthyàṃ karam || 9 || prá némasmin dadṛiṣe sómo
antár gopá némam āvír asthá kṛiṇoti | sá tigmáṣṛiñgaṃ vṛi-
shabháṃ yúyutsan druhás tasthau bahulé baddhó antáḥ
|| 10 ||

I am Lord of resplendence. I remain unconquered; I never yield to death; men ask affluence from me when they offer prayers; O men, none in my friendship can suffer. 5

I destroy two by two those powerful evil tendencies who defy the bolt of justice of mine, the resplendent Lord, in conflicts of life. I strike down these challengers with my deadly weapons, howsoever they may be bending or unbending or uttering stern menaces. 6

I conquer this one single - handed; they may be two and still I conquer. What shall they do even if they are three against me? I smite them like sheaves (of grain) upon the threshing-floor. How can my adversaries, the faithless, who know me not the resplendent Lord, revile me? 7

I have trained the noble hospitable person to protect the enlightened men, and I uphold him who is the destroyer of the wicked. I honour him amid the people, when I gain glory in the great evil-destroying battle in which solar rays destroy the leaf-eating moths and the branch - suckers. 8

My praiser, loved by all, becomes a source of sustenance, knowledge and enjoyment. Men use him for two purposes; first, for the search of divine knowledge and secondly, for friendship. I bestow upon him an arrow for the fight and make him worthy of song and hymns of praise. 9

(May Lord has two phrases : one of beauty and joy - the *Soma;* and the other of terror and justice - *Indra* with a bolt). The divine elixir of life is seen by one of the two. The cowherd (the resplendent Lord) manifests the other with his bolt of punitive justice. The latter, warring against the powerful sharp horned-bull, remains engrossed in the darkness of the worldly temptations, bound by the victor. 10

आदित्यानां वसूनां रुद्रियाणां देवो देवानां न मिनामि धाम ।
ते मा भद्राय शवसे ततक्षुरपराजितमस्तृतमषाळ्हम् ॥११॥

ādityánām vásūnām rudríyāṇām devó devánām ná mināmi dháma | té mā bhadráya sávase tatakshur áparājitam ástṛitam áshāḷham || 11 || 6 ||

(४९) एकोनपञ्चाशं सूक्तम्
(१-११) एकादशर्चस्यास्य सूक्तस्य वैकुण्ठ इन्द्र ऋषिः । वैकुण्ठ इन्द्रो देवता । (१, ३-१०) प्रथमर्चस्तृतीयादिपञ्चानाञ्च जगती, (२, ११) द्वितीयैकादश्योश्च त्रिष्टुप् छन्दसी ॥

अहं दां गृणते पूर्व्यं वस्वहं ब्रह्म कृणवं मह्यं वर्धनम् ।
अहं भुवं यजमानस्य चोदितायज्वनः साक्षि विश्वस्मिन्भरे ॥१॥
मां धुरिन्द्रं नाम देवता दिवश्च ग्मश्चापां च जन्तवः ।
अहं हरी वृषणा विव्रता रघू अहं वज्रं शवसे धृष्ण्वा ददे ॥२॥
अहमत्कं कवये शिश्नथं हथैरहं कुत्समावमाभिरूतिभिः ।
अहं शुष्णस्य श्नथिता वधर्यमं न यो रर आर्यं नाम दस्यवे ॥३॥
अहं पितेव वेतसूँरभिष्टये तुग्रं कुत्साय स्मदिभं च रन्धयम् ।
अहं भुवं यजमानस्य राजनि प्र यद्भरे तुजये न प्रियाधृषे ॥४॥

49.

Ahám dām gṛiṇaté púrvyam vásv ahám bráhma kṛiṇavam máhyam várdhanam | ahám bhuvam yájamānasya coditáyajvanaḥ sākshi vísvasmin bháre || 1 || mām dhur índram náma devátā divás ca gmás cāpām ca jantávaḥ | ahám hárī vṛíshaṇā vívratā raghū́ ahám vájram sávase dhṛishṇv á dade || 2 || ahám átkam kaváye sisnatham háthair ahám kútsam āvam ābhír ūtíbhiḥ | ahám súshṇasya snáthitā vádhar yamam ná yó rará áryam náma dásyave || 3 || ahám pitéva vetasū́ṅr abhíshṭaye túgram kútsāya smádibham ca randhayam | ahám bhuvam yájamānasya rājáni prá yád bháre tújaye ná priyádhṛíshe || 4 ||

Our glorious Lord never violates the statutes fixed for Nature's bounties, for example, belonging to the heavenly region (the *adityas*), the midspace (the *rudriyas*), and the earth (the *vasus*). May these divine powers fashion me for benevolent vigour, unconquered, unharmed and invincible. 11

49

I give precious treasure to him who praises Me; I compose sacred hymns of prayer which glorify Me. I am the imspirer of the worshipper. I subdue in each conflict men who do not worship. 1

The people of heavens, the waters and earth establish Me, Lord of resplendence, among Nature's bounties. I (harness) two speedy, vigorous, many-functioned, horses (vital forces). I wield for My strength the fierce bolt of justice. 2

With deadly blows, I strike down the dark forces of ignorance for the protection of sages; with those protections, I preserve the intellectual; I am the vanquisher of greed as well as the greedy; for that I grasp the bolt of justice. I do not let the wicked appropriate the name of a noble person. 3

Like a father, I bring the violent, the fierce and the malignant forces under subjection for the welfare of the intelligent man at his desire. I manifest Myself to the worshipper, and thence I give him such gifts as may help him to conquer adversities. 4

अहं रन्धयं मृगयं श्रुतर्वणे यन्माजिहीत वयुना चनानुषक् ।
अहं वेशं नम्रमायवेऽकरमहं सव्याय पड्गृभिमरन्धयम् ॥५॥

अहं स यो नववास्त्वं बृहद्रथं सं वृत्रेव दासं वृत्रहारुजम् ।
यद्वर्धयन्तं प्रथयन्तमानुषग्दूरे पारे रजसो रोचनाकरम् ॥६॥
अहं सूर्यस्य परि याम्याशुभिः प्रैतशेभिर्वहमान ओजसा ।
यन्मा सावो मनुष आह निर्णिज ऋधक्कृषे दासं कृत्व्यं हथैः ॥७॥
अहं सप्तहा नहुषो नहुष्टरः प्राश्रावयं शवसा तुर्वशं यदुम् ।
अहं न्यन्यं सहसा सहस्करं नव व्राधतो नवतिं च वक्षयम् ॥८॥
अहं सप्त स्रवतो धारयं वृषा द्रवित्न्वः पृथिव्यां सीरा अधि ।
अहमर्णांसि वि तिरामि सुक्रतुर्युधा विदं मनवे गातुमिष्टये ॥९॥
अहं तदासु धारयं यदासु न देवश्चन त्वष्टाधारयद्रुशत् ।
स्पार्हं गवामूधःसु वक्षणास्वा मधोर्मधु श्वात्र्यं सोममाशिरम् ॥१०॥

ahám̐ randhayam mṛiga-
yam̐ śrutárvaṇe yán májihīta vayúnā canánushák | ahám̐ veśám̐ namrám āyáve 'karam ahám̐ sávyāya pádgṛibhim arandhayam || 5 || 7 ||

ahám̐ sá yó návavāstvam bṛihádratham̐ sám̐ vṛitréva dásam̐ vṛitrahárujam | yád vardháyantam pratháyantam ānu-shág dūré pāré rájaso rocanákaram || 6 || ahám̐ sū́ryasya pári yāmy āśúbhiḥ praítaśébhir váhamāna ójasā | yán mā sāvó mánusha áha nirṇíja ṛ́dhak kṛishe dásam̐ kṛ́tvyam̐ háthaiḥ || 7 || ahám̐ saptahá náhusho náhushṭaraḥ práśrāva-yam̐ śávasā turváśam̐ yádum | ahám̐ ny ànyám̐ sáhasā sá-has karam̐ náva vrádhato navatím̐ ca vakshayam || 8 || ahám̐ saptá sraváto dhārayam̐ vṛ́shā dravitnvàḥ pṛithivyám̐ sīrá ádhi | ahám árṇāṅsi ví tirāmi sukrátur yudhá vidam má-nave gātúm ishṭáye || 9 || ahám̐ tád āsu dhārayam̐ yád āsu ná devás caná tváshṭádhārayad rúśat | spārhám̐ gávām ū́dhassu vakshánāsv á mádhor mádhu śvātryam̐ sómam āśíram || 10 ||

I inspire the sincere seeker to subdue his worldly temptations; so that, he may ever follow Me and earnestly keep engaged in benevolent works; I inspire the innerself of the seeker to bend and bow; I remove the hurdles of his path, humiliate his adversary and subjugate the obstructor in the interest of the seeker. 5

I am the one who destroys the wicked, who assumes ever - new shapes and techniques, who has a vast chariot (to carry the weapons of destruction) and who, like the dark evil, is malignant. I drive away this constantly augmenting and broadening evil to the furthest end of the regions. 6

I, by My own power, travel round about, borne onward by the swift white horses of the sun. The expressed devotional invocations call Me to bless the benevolent acts of My devotees. I drive off, with My bolt of punitive justice, the powerful wicked force, which ought to be destroyed. 7

I am the dispeller of the seven types of dark forces; (or numerous types of dark clouds). I am a bond superior to any other bond. I glorify the hard worker and the subduer of sins through power. I strengthen another worshipper with strength. I demolish ninety and nine powerful foes (and their strongholds). 8

With My powers I support all the seven streams, flowing and meandering over the earth. As a performer of good deeds, I spread out the waters; fighting the battle I find the way to great success for men. 9

In them, I keep that bright and inspiring desirable (vital fluid) which not even the architect divine could deposit. I uphold milk in the udders of cows, and swift-flowing sweet elixir in rivers at the very source and milk and curds (are deposited by My strength). 10

एवा देवाँ इन्द्रो विव्ये नॄन्प्र च्यौत्नेन मघवा सत्यराधाः ।
विश्वेत्ता ते हरिवः शचीवोऽभि तुरासः स्वयशो गृणन्ति ॥११॥

evá deváñ índro vivye nṛín prá cyautnéna magháva̅ satyára̅dha̅ḥ | víṣvét tá te harivaḥ ṣacīvo 'bhí turáṣaḥ svayaṣo griṇanti || 11 || 8 ||

(५०) पञ्चाशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य वैकुण्ठ इन्द्र ऋषिः । वैकुण्ठ इन्द्रो देवता । (१-२, ६-७) प्रथमाद्वितीययोः षष्ठीसप्तम्योश्च जगती, (३-४) तृतीयाचतुर्थ्योरभिसारिणी, (५) पञ्चम्याश्च त्रिष्टुप् छन्दांसि ॥

प्र वो महे मन्दमानायान्धसोऽर्चा विश्वानराय विश्वाभुवे ।
इन्द्रस्य यस्य सुमखं सहो महि श्रवो नृम्णं च रोदसी सपर्यतः ॥१॥
सो चिन्नु सख्या नर्यं इनः स्तुतश्चर्कृत्य इन्द्रो मावते नरे ।
विश्वासु धूर्षु वाजकृत्येषु सत्पते वृत्रे वाप्स्व१भि शूर मन्दसे ॥२॥
के ते नर इन्द्र ये त इषे ये ते सुम्नं सधन्य१मियक्षान् ।
के ते वाजायासुर्याय हिन्विरे के अप्सु स्वासूर्वरासु पौंस्ये ॥३॥
भुवस्त्वमिन्द्र ब्रह्मणा महान्भुवो विश्वेषु सवनेषु यज्ञियः ।
भुवो नॄँश्च्यौत्नो विश्वस्मिन्भरे ज्येष्ठश्च मन्त्रो विश्वचर्षणे ॥४॥
अवा नु कं ज्यायान्यज्ञवनसो महीं त ओमात्रां कृष्टयो विदुः ।
असो नु कमजरो वर्धाश्च विश्वेदेता सवना तूतुमा कृषे ॥५॥

50.

Prá vo mahé mándamānāyándhasó 'rcā viṣvánarāya viṣvābhúve | índrasya yásya súmakham sáho máhi ṣrávo nṛimṇám ca ródasī saparyátaḥ || 1 || só cin nú sákhyā nárya iná stūtáṣ carkṛítya índro māvate náre | víṣvāsu dhūrshú vājakṛítyeshu satpate vṛitré vāpsv àbhí ṣūra mandase || 2 || ké té nára indra yé ta ishé yé te sumnám sadhanyàm íyakshān | ké te vájāyāsuryàya hinvire ké apsú svásūrvárāsu paúṅsye || 3 || bhúvas tvám indra bráhmaṇā mahán bhúvo víṣveshu sávaneshu yajñíyaḥ | bhúvo nṛíṅṣ cyautnó víṣvasmin bháre jyéshṭhaṣ ca mántro viṣvacarshaṇe || 4 || ávā nú kam jyáyān yajñávanaso mahím ta ómātrām kṛishṭáyo viduḥ | áso nú kam ajáro várdhāṣ ca víṣvéd etá sávanā tūtumá krishe || 5 ||

The possessor of riches, the preserver of truth and the bounteous Lord of resplendence stimulates Nature's bounties by His energy. O possessor of radiance and benevolent works, all competent sages glorify these gifts of yours. 11

50

Worship, O man, great resplendent Lord, who is the joy-giving food, benefactor of all men, pervading all the universe, and whose power of good actions, great fame, and wealth is acknowledged by heaven and earth as well. 1

That resplendent Lord, who is kind to man, the lord of all, the one praised by friends, must be glorified with love by all men and honoured by devotees like me; O brave protector of virtuous persons, we see your glory in strength-providing and all-sustaining waters, imprisoned in clouds (or rivers). 2

O resplendent Lord, who are the men that offer homage to you and who obtain happiness and opulence from you? Who are those who made efforts to obtain continuously - flowing waters, and cultivate lands with strength and courage? 3

O resplendent Lord, you are great through your wisdom and adorable in all our sacred ceremonies; in every conflict, you cast down the hostile leaders; O beholder of all universe, you are the noblest amidst all. 4

O resplendent Lord, verily you are the best of all and as such protect those who toil honestly; men know your great protecting strength; verily, you are undecaying. May you increase the strength of your devotees swiftly in all these sacred acts. 5

एता विश्वा सवना तूतुमा कृषे स्वयं सूनो सहसो यानि दधिषे ।
वराय ते पात्रं धर्मणे तना यज्ञो मन्त्रो ब्रह्मोद्यतं वचः ॥६॥
ये ते विप्र ब्रह्मकृतः सुते सचा वसूनां च वसुनश्च दावने ।
प्र ते सुम्नस्य मनसा पथा भुवन्मदे सुतस्य सोम्यस्यान्धसः ॥७॥

etá víṣvā sávanā tūtumá kṛishe svayáṃ sūno sahaso yắni dadhishé | várāya te pắtraṃ dhármaṇe tánā yajñó mántro bráhmódyataṃ vácaḥ || 6 || yé te vipra brahmakṛ́taḥ suté sácā vásūnāṃ ca vásunaṣ ca dāváne | prá té sumnásya mánasā pathấ bhuvan máde sutásya somyásyándhasaḥ || 7 || ९ ||

(५१) एकपञ्चाशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य (१, ३, ५, ७, ९) प्रथमातृतीयापञ्चमीसप्तमीनवमीनामृचां देवाः, (२, ४, ६, ८) द्वितीयाचतुर्थीषष्ठ्यष्टमीनाञ्च सौचीकोऽग्निर्ऋषयः । (१, ३, ५, ७, ९) प्रथमातृतीयापञ्चमीसप्तमीनवमीनामृचामग्निः, (२, ४, ६, ८) द्वितीयाचतुर्थीषष्ठ्यष्टमीनाञ्च देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१०॥ महत्तदुल्बं स्थविरं तदासीद्येनाविष्टितः प्रविवेशिथापः ।
विश्वा अपश्यद्बहुधा ते अग्ने जातवेदस्तन्वो देव एकः ॥१॥
को मा ददर्श कतमः स देवो यो मे तन्वो बहुधा पर्यपश्यत् ।
क्वाह मित्रावरुणा क्षियन्त्यग्नेर्विश्वाः समिधो देवयानीः ॥२॥
ऐच्छाम त्वा बहुधा जातवेदः प्रविष्टमग्ने अप्स्वोषधीषु ।
तं त्वा यमो अचिकेच्चित्रभानो दशान्तरुष्यादतिरोचमानम् ॥३॥

51.

Mahát tád úlbaṃ stháviraṃ tád āsīd yénávishṭitaḥ praviv́eṣithāpáḥ | víṣvā apaṣyad bahudhấ te agne jắtavedas tanvò devá ékaḥ || 1 || kó mā dadarṣa katamáḥ sá devó yó me tanvò bahudhấ paryápaṣyat | kvấha mitrāvaruṇā kshiyanty agnér víṣvāḥ samídho devayắnīḥ || 2 || aíchāma tvā bahudhấ jātavedaḥ právishṭam agne apsv óshadhīshu | táṃ tvā yamó acikec citrabhāno daṣāntarushyád atirocamānam || 3 ||

O inspirer of strength, you make all these sacred works effectual, of which you yourself are the supporter; may your protection be granted for repelling evils, and may we get wealth for our support; this sacrificial act, this hymn, this divine speech and the sacred text, all of them are meant to raise the devotee to the highest level. 6

O Sage, the resplendent Lord, the reciters of pious hymns are assembled together here to worship you with prayers. May you pour on them your gift of opulence and wealth; may they be competent to acquire your blessings and go forward on the path of bliss in the ecstasy of spiritual joy. 7

51

(Cosmic powers speak:) O fire divine, cognizant of all, the covering of the creation is very vast and hard, and the texture is very fine and firm, enveloped by which you enter into the cosmic moisture; only one supreme divine power can see you in all your manifold forms. 1

(Fire divine speaks:) Who has seen me? Which is that divine, who fully and clearly beholds my numberless forms in many places? O lords of light and bliss, tell me where do exist all the energy-conveying waves of the fire divine? 2

(Cosmic powers:) O fire divine, cognizant from the very birth, we seek you in many places, hidden in plants and waters; the Supreme Ordainer knows you well, who are of wondrous splendour, characterized by your blazing rays, emanating from (or illuming) your ten-fold secret dwellings. 3

होत्रादहं वरुण बिभ्यदायं नेदेव मा युनजन्नत्र देवाः ।
तस्य मे तन्वो बहुधा निविष्टा एतमर्थं न चिकेताहमग्निः ॥४॥
एहि मनुर्देवयुर्यज्ञकामोऽरंकृत्या तमसि क्षेष्यग्ने ।
सुगान्पथः कृणुहि देवयानान्वह हव्यानि सुमनस्यमानः ॥५॥

अग्नेः पूर्वे भ्रातरो अर्थमेतं रथीवाध्वानमन्वावरीवुः ।
तस्माद्भिया वरुण दूरमायं गौरो न क्षेप्नोरविजे ज्यायाः ॥६॥
कुर्मस्त आयुरजरं यदग्ने यथा युक्तो जातवेदो न रिष्याः ।
अथा वहासि सुमनस्यमानो भागं देवेभ्यो हविषः सुजात ॥७॥
प्रयाजान्मे अनुयाजांश्च केवलानूर्जस्वन्तं हविषो दत्त भागम् ।
घृतं चापां पुरुषं चौषधीनामग्नेश्च दीर्घमायुरस्तु देवाः ॥८॥
तव प्रयाजा अनुयाजाश्च केवल ऊर्जस्वन्तो हविषः सन्तु भागाः ।
तवाग्ने यज्ञो३ऽयमस्तु सर्वस्तुभ्यं नमन्तां प्रदिशश्चतस्रः ॥९॥

hotrád ahám varuṇa bíbhyad āyam néd evá mā yunájann átra deváḥ | tásya me tanvò bahudhá níviṣhṭā etám ártham ná ciketāhám agníḥ || 4 || éhi mánur devayúr yajñákāmo 'ramkrítyā támasi ksheshy agne | sugán patháḥ kriṇuhi devayánān váha havyáni sumanasyámānaḥ || 5 || 10 ||

agnéḥ púrve bhrátaro ártham etám rathívádhvānam ánv ávarīvuḥ | tásmād bhiyá varuṇa dūrám āyam gauró ná kshepnór avije jyáyāḥ || 6 || kurmás ta áyur ajáram yád agne yáthā yuktó jātavedo ná ríshyāḥ | áthā vahāsi sumanasyámāno bhāgám devébhyo havíshaḥ sujāta || 7 || prayāján me anuyājáṅs ca kévalān úrjasvantam havísho datta bhāgám | ghritám cāpám púrusham caúshadhīnām agnéṣ ca dīrghám áyur astu devāḥ || 8 || táva prayājá anuyājás ca kévala úrjasvanto havíshaḥ santu bhāgáḥ | távāgne yajñò 'yám astu sárvas túbhyam namantām pradíṣas cátasraḥ || 9 || 11 ||

(Fire divine:) O venerable Lord, I come here from sacrificial places of worship in fear lest Nature's bounties may engage me again as their envoy; my forms have therefore entered into waters at various places. I, the fire divine, do not consent to undertake that function any further. 4

(Cosmic powers:) O fire divine, come; the sincere devotee is desirous of offering worship; you are abiding in gloom and hiding; may you adorn yourself and make the pathways straight, leading god-wards and with your benevolent mind, convey our oblations. 5

(Fire divine:) O venerable Lord, my elder brothers have been performing that duty, as the driver of the chariot drives a car on the road to travel; (and for this, I am told, they are slain); I have escaped through fear (of performing that duty); I tremble as a wild horse trembles at the bow - string of the archer. 6

(The cosmic powers:) O all-pervading fire divine, we grant you life, which is exempt from decay; and thus endowed with immortal life, you will not die. O nobly-born fire divine, now be pleased to agree to convey the part of the worshippers' oblations to Nature's bounties. 7

(Fire divine:) O cosmic divine powers, may you grant me only the concentrated portion (the volatile one) of the oblations-the former and the latter portions; this could be the essence of the waters and essence of plants (that is butter and the fragrance of herbs only). May the life of the fire divine be long. 8

O fire divine, now you shall carry only the concentrated volatile portions of the sacred oblations; this shall be entirely your share; and let the world's four quarters bow down before you (for your having accepted this function). 9

(५२) द्विपञ्चाशं सूक्तम्

(१–६) षड्डृचस्यास्य सूक्तस्य सौचीकोऽग्निर्ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

विश्वे देवाः शास्तन मा यथेह होता वृतो मनवै यन्निषद्य ।
प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥१॥
अहं होता न्यसीदं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।
अहरहरश्विनाध्वर्यवं वां ब्रह्मा समिद्भवति साहुतिर्वाम् ॥२॥
अयं यो होता किरु स यमस्य कमप्यूहे यत्समञ्जन्ति देवाः ।
अहरहर्जायते मासिमास्यथा देवा दधिरे हव्यवाहम् ॥३॥
मां देवा दधिरे हव्यवाहमपम्लुक्तं बहु कृच्छ्रा चरन्तम् ।
अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं त्रिवृतं सप्ततन्तुम् ॥४॥
आ वो यक्ष्यमृतत्वं सुवीरं यथा वो देवा वरिवः कराणि ।
आ बाह्वोर्वज्रमिन्द्रस्य धेयामथेमा विश्वाः पृतना जयाति ॥५॥
त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥६॥

52.

Víșve devāḥ șāstána mā yáthehá hótā vṛitó manávai yán nishádya | prá me brūta bhāgadhéyam yáthā vo yéna pathá havyám á vo váhāni || 1 || ahám hótā ny àsīdam yájīyān víșve devá marúto mā junanti | áhar-ahar așvinádhvaryavam vām brahmá samíd bhavati sáhutir vām || 2 || ayám yó hótā kír u sá yamásya kám ápy ūhe yát samañjánti deváḥ | áhar-ahar jāyate māsí-māsy áthā devá dadhire havyaváham || 3 || mām devá dadhire havyaváham ápamluktam bahú kṛichrá cárantam | agnír vidván yajñám naḥ kalpayāti páñcayāmam trivṛítam saptátantum || 4 || á vo yakshy amṛitatvám suvíram yáthā vo devā várivaḥ kárāṇi á bāhvór vájram índrasya dheyām áthemá víșvāḥ pṛítanā jayāti || 5 || tríṇi șatá trí sahásrāṇy agním triṅșác ca devá náva cāsaparyan | aúkshan ghṛitaír ástṛiṇan barhír asmā ád íd dhótāram ny àsādayanta || 6 || 12 ||

52

Instruct me, O divine powers, since I am appointed your invoker, how sitting here, I should address you. Tell me what your portion is; how you have got it, and by what path, I may convey the oblations to you. 1

Being most skilled in performing cosmic sacrificial acts, I am here as the invoker; may all the divine vital principles urge me to (perform this work). O twin-divines, the function of the conductor is to be discharged by both of you daily. Let the thoroughly well-versed one (figuratively moon) be the presiding officer at the function and let both of you share the responsibility. 2

Who is the invoker - priest? Who bears that oblation, as if forced by the ordainer, which all the divine forces obtain?. The fire divine is generated day by day (in the sun), month by month (in the moon), and so divine powers make this fire their oblation-bearer. 3

The divine powers make me the bearer of oblations as I traverse forward and backward through many regions and pass through many difficult passages. (They say) that the fire divine will surely accomplish sacrificial acts for us, whether it be that of five ways, of three times or of seven threads. 4

O divine powers, I solicit of you immortality and virile strength, so that I may serve you ever. I entreat the Lord of resplendence to take the bolt of punitive justice in His hands, wherewith He is sure to be victorious against all these hostile groups. 5

Three thousand three hundred and thirty nine (3339) divinities honour the fire divine. They serve him, sprinkle sacred purified butter over it, establish altar and then make the invoker of the divine powers sit there and attend to the performance. 6

(५३) त्रिपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य (१-३, ६-११) प्रथमादितृचस्य षष्ठ्यादिषडृचस्य च देवाः, (४-५) चतुर्थीपञ्चम्योर्ऋचोश्च सौचीकोऽग्निर्ऋषिः । (१-३, ६-११) प्रथमादितृचस्य षष्ठ्यादिषडृचस्य चाग्निः, (४-५) चतुर्थीपञ्चम्योर्ऋचोश्च देवा देवताः । (१-५, ८) प्रथमादिपञ्चर्चामष्टम्याश्च त्रिष्टुप्, (६-७, ९-११) षष्ठीसप्तम्योर्नवम्यादितृचस्य च जगती छन्दसी ॥

॥१३॥ यमैच्छाम मनसा सोऽयमागाद्यज्ञस्य विद्वान्परुषश्चिकित्वान् ।
स नो यक्षद्देवताता यजीयान्नि हि षत्सदन्तरः पूर्वो अस्मत् ॥१॥
अराधि होता निषदा यजीयानभि प्रयांसि सुधितानि हि ख्यत् ।
यजामहै यज्ञियान्हन्त देवाँ ईळामहा ईड्याँ आज्येन ॥२॥
साध्वीमकर्देववीतिं नो अद्य यज्ञस्य जिह्वामविदाम गुह्याम् ।
स आयुरागात्सुरभिर्वसानो भद्रामकर्देवहूतिं नो अद्य ॥३॥
तदद्य वाचः प्रथमं मसीय येनासुराँ अभि देवा असाम ।
ऊर्जाद उत यज्ञियासः पञ्च जना मम होत्रं जुषध्वम् ॥४॥
पञ्च जना मम होत्रं जुषन्तां गोजाता उत ये यज्ञियासः ।
पृथिवी नः पार्थिवात्पात्वंहसोऽन्तरिक्षं दिव्यात्पात्वस्मान् ॥५॥

॥१४॥ तन्तुं तन्वन्रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥६॥

53.

Yáṁ aíchāma mánasā sò 'yáṁ ā́gād yajñásya vidvā́n párushaṣ cikitvā́n | sá no yakshad devátātā yájīyān ní hí shátsad ántaraḥ pū́rvo asmát || 1 || ā́rādhi hótā nishádā yájīyān abhí práyāṅsi súdhitāni hí khyát | yájāmahai yajñíyān hánta devā́ṅ ī́ḷāmahā ī́ḍyāṅ ā́jyena || 2 || sādhvī́m akar devávītiṃ no adyá yajñásya jihvā́m avidāma gúhyām | sá ā́yur ā́gāt surabhír vásāno bhadrā́m akar deváhūtiṃ no adyá || 3 || tád adyá vācáḥ prathamám masīya yénásurāṅ abhí devā́ ásāma | ū́rjāda utá yajñiyāsaḥ páñca janā ṃáma hotrā́ṃ jushadhvam || 4 || páñca jánā máma hotrā́ṃ jushantāṃ gójātā utá yé yajñíyāsaḥ | pṛithiví naḥ pā́rthivāt pātv áṅhaso 'ntárikshaṃ divyā́t pātv asmā́n || 5 || 13 ||

tántuṃ tanván rájaso bhānúm ánv ihi jyótishmataḥ pathó raksha dhiyā́ kṛitā́n | anulbaṇám vayata jóguvām ápo mánur bhava janáyā daívyaṃ jánam || 6 ||

53

He (the fire divine), whom we seek with anxious mind has arrived; he is most skilled in performing sacrificial acts, and is acquainted with its different courses; let him discharge his sacrificial duties at the place of worship. Being seated at the altar of our inner consciousness, he precedes all of us. 1

He is invoker and worthy of adoration; established at the altar, he has been sanctified; he observes the sacred offerings placed before him with reverence. Come, let us speedily worship all divine powers, pouring purified butter (of our affection), and let us praise all of them who are entitled to praise. 2

He has today made our divine worship efficacious; may we find out the secret tongue of the fire - its flame. He comes fragrant, robed in vital vigour and today makes our oblations to Nature's bounties auspicious. 3

I (the fire divine), now communicate to you all the best advice whereby we divine powers overcome our adversaries; may you, O five types of men, performer of the sacrificial acts, be pleased by my discharge of the function as the invoker. 4

May the five types of men, born to offer (the butter of) affection, and eager to perform the sacrifice, be pleased with my discharge of the function as an invoker; may the earth preserve us from all earthly sins and may the firmament preserve us from the troubles that come from heaven. 5

May you, spinning the thread of divine knowledge, follow the splendid light of the illuminator, and protect the pathways well, which have been constructed by sacred acts and divine wisdom; may you render the pious works of the worshipper free from defect; may you first strive to become MAN, and then rise to the status of an enlightened one -the DIVINE. 6

अक्षानहो नह्यतनोत सोम्या इष्कृणुध्वं रशना ओत पिंशत ।
अष्टावन्धुरं वहताभितो रथं येन देवासो अनयन्नभि प्रियम् ॥७॥
अश्मन्वती रीयते सं रभध्वमुत्तिष्ठत प्र तरता सखायः ।
अत्रा जहाम ये असन्नशेवाः शिवान्वयमुत्तरेमाभि वाजान् ॥८॥
त्वष्टा माया वेदपसामपस्तमो बिभ्रत्पात्रा देवपानानि शंतमा ।
शिशीते नूनं परशुं स्वायसं येन वृश्चादेतशो ब्रह्मणस्पतिः ॥९॥
सतो नूनं कवयः सं शिशीत वाशीभिर्याभिरमृताय तक्षथ ।
विद्वांसः पदा गुह्यानि कर्तन येन देवासो अमृतत्वमानशुः ॥१०॥
गर्भे योषामदधुर्वत्समासन्यपीच्येन मनसोत जिह्वया ।
स विश्वाहा सुमना योग्या अभि सिषासनिर्वनते कार इज्जितिम् ॥११॥

akshānáho nahyatanotá somyā ishkriṇudhvam rasaná ótá piṅṣata | ashṭávandhuram vahatābhíto rátham yéna deváso ánayann abhí priyám || 7 || áṣmanvatī rīyate sám rabhadhvam út tishṭhata prá taratā sakhāyaḥ | átrā jahāma yé ásann áṣevāḥ ṣivấn vayám út taremābhí vấjān || 8 || tváshṭā māyā ved apásām apástamo bíbhrat pấtrā devapấnāni ṣáṃtamā | ṣí-ṣīte nūnám paraṣúm svāyasám yéna vriṣcấd étaṣo bráhmaṇas pátiḥ || 9 || sató nūnám kavayaḥ sám ṣiṣīta vấṣībhir yấbhir amṛítāya tákshatha | vidvấṅsaḥ padá gúhyāni kartana yéna deváso amṛitatvám ānaṣúḥ || 10 || gárbhe yóshām ádadhur vatsám āsány apīcyèna mánasotá jihváyā | sá viṣvấhā sumánā yogyấ abhí sishāsánir vanate kārá íj jítim || 11 || 14 ||

(५४) चतुःपञ्चाशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य वामदेव्यो बृहदुक्थ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

८।१५। तां सु ते कीर्तिं मघवन्महित्वा यत्त्वा भीते रोदसी अह्वयेताम् ।
प्रावो देवाँ आतिरो दासमोजः प्रजायै त्वस्यै यदशिक्ष इन्द्र ॥१॥

54.

Tám sú te kīrtím maghavan mahitvá yát tvā bhīté ródasī áhvayetām | právo deváñ átiro dásam ójaḥ prajấyai tvasyai yád áṣiksha indra || 1 ||

O loving devotees, may you bind the horses (i.e. the sense-organs) that are fastened to the poles, and set the reins (of mind) tight and caprison these horses. You can then carry anywhere this chariot with a provision of eight seats (for drivers) - a chariot with which the divine powers bring us the fulfilment of desires. 7

The great river of life-conflicts flows alone; be alert; rise up, cross over, my friends; here let us leave those who are wretched and hence unhappy; may we cross over (this river) to secure auspicious sacrificial boons. 8

The universal architect knows the art of fabricating the most blessed bowls that hold the divine elixir of Nature's bounties. Verily, he sharpens his axe of good iron, wherewith the radiant preceptor cuts, hews and gives the fine finish. 9

Now O wise sages, may you sharpen the instruments with which you fabricate the cups for immortal elixir; may you, who are wise carve and pursue the secret paths whereby the enlightened men have attained immortality. 10

These divine architects have placed an embryo in a woman; they have placed in the human head a mind to think and a tongue to speak. The fraternity of these generous people suitably invokes divine powers with prayers, granting them victory over their foes. 11

54

O bounteous Lord of resplendence, I celebrate your great glory which you acquire by your strength when heaven and earth invoke you in their terror; you defend Nature's bounties and subdue the strength of adversaries; O resplendent Lord, that time, you provide vigour and strength to the person (who is your devotee, the worshipper). 1

यदचरस्तन्वा वावृधानो बलानीन्द्र प्रब्रुवाणो जनेषु ।
मायेत्सा ते यानि युद्धान्याहुर्नाद्य शत्रुं ननु पुरा विवित्से ॥२॥
क उ नु ते महिमनः समस्यास्मत्पूर्व ऋषयोऽन्तमापुः ।
यन्मातरं च पितरं च साकमजनयथास्तन्वः स्वायाः ॥३॥
चत्वारि ते असुर्याणि नामादाभ्यानि महिषस्य सन्ति ।
त्वमङ्ग तानि विश्वानि वित्से येभिः कर्माणि मघवञ्चकर्थ ॥४॥
त्वं विश्वा दधिषे केवलानि यान्याविर्या च गुहा वसूनि ।
काममिन्मे मघवन्मा वि तारीस्त्वमाज्ञाता त्वमिन्द्रासि दाता ॥५॥
यो अदधाज्ज्योतिषि ज्योतिरन्तर्यो असृजन्मधुना सं मधूनि ।
अध प्रियं शूषमिन्द्राय मन्म ब्रह्मकृतो बृहदुक्थादवाचि ॥६॥

yád ácaras tanvā̀ vāvṛidhānó bálānīndra prabruvāṇó jáneshu | māyét sá te yā́ni yuddhā́ny āhúr nā́dyá ṣátrum nanú purā́ vivitse || 2 || ká u nú te mahimánaḥ samasyāsmát pū́rva ṛíshayó 'ntam āpuḥ | yán mātáram ca pitáram ca sākám ájanayathās tanvàḥ svā́yāḥ || 3 || catvā́ri te asuryā̀ṇi nā́mā́dābhyāni mahishásya santi | tvám aṅgá tā́ni víṣvāni vitse yébhiḥ kármāṇi maghavañ cakártha || 4 || tvám víṣvā dadhishe kévalāni yā́ny āvír yā́ ca gúhā vásūni | kā́mam ín me maghavan mā́ ví tārīs tvám ājñātā́ tvám indrāsi dātā́ || 5 || yó ádadhāj jyótishi jyótir antár yó ásṛijan mádhunā sám mádhūni | ádha priyaṃ ṣūshám índrāya mánma brahmakṛíto bṛihádukthād avāci || 6 || 16 ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य वामदेव्यो बृहदुक्थ ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

दूरे तन्नाम गुह्यं पराचैर्यत्त्वा भीते अह्वयेतां वयोधै ।
उदस्तभ्नाः पृथिवीं द्यामभीके भ्रातुः पुत्रान्मघवन्तित्विषाणः ॥१॥

55.

Dūré tán nā́ma gúhyam parācaír yát tvā bhīté áhvayetāṃ vayodhaí | úd astabhnāḥ pṛithivím dyā́m abhíke bhrā́tuḥ putrā́n maghavan titvishāṇáḥ || 1 ||

O resplendent Lord, when in your magnified glory you proceed forward with your prowess proclaimed among mankind, all these so called battles narrated by men seem only illusions; in fact, you have no enemy today, nor had one before. 2

Who could among the sages before us comprehend the limits of your greatness, for you have generated at the same time the mother (earth) and the father (heaven) from your own concomitant innate causal matter. 3

Four are the evil-destroying and irrepressible forms of yours (OM = *a*, *u*, *m* and amäträ). O mighty bounteous Lord; all these you know well, O dear Lord, wherewith you ever perform your great works. 4

You have all treasures in your sole possession, whether they be manifest or hidden. O bounteous Lord, therefore defer not my longing as you are cognizant of them and you are the granter of all wishes. 5

To that Lord of resplendence who has deposited radiance in all luminous bodies, and who has flavoured things with sweetness–to Him, the preceptor, the learned sage of the sacred scriptures, recites the acceptable invigorating praises. 6

55

O bounteous Lord, secret is that glory of yours, ever unknown to persons with perverted mind, by which, when in terror, the worlds invoke you and you give sustenance. You set heaven and earth near each other and make brother's sons illumining (cloud is the brother, and lightning its son). 1

महत्तन्नाम गुह्यं पुरुस्पृग्येन भूतं जनयो येन भव्यम् ।
प्रत्नं जातं ज्योतिर्यदस्य प्रियं प्रियाः समविशन्त पञ्च ॥२॥
आ रोदसी अपृणादोत मध्यं पञ्च देवाँ ऋतुशः सप्तसप्त ।
चतुस्त्रिंशता पुरुधा वि चष्टे सरूपेण ज्योतिषा विव्रतेन ॥३॥
यदुष औच्छः प्रथमा विभानामजनयो येन पुष्टस्य पुष्टम् ।
यत्ते जामित्वमवरं परस्या महन्महत्या असुरत्वमेकम् ॥४॥
विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार ।
देवस्य पश्य काव्यं महित्वाद्या ममार स [illegible]ः समान ॥५॥

शाक्मना शाको अरुणः सुपर्ण आ यो महः शूरः सनादनीळः ।
यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत दाता ॥६॥
ऐभिर्ददे वृष्ण्या पौंस्यानि येभिरौक्षद्वृत्रहत्याय वज्री ।
ये कर्मणः क्रियमाणस्य मह्न ऋतेकर्ममुदजायन्त देवाः ॥७॥

mahát tán náma

gúhyam puruspṛíg yéna bhūtáṃ janáyo yéna bhávyam | pratnáṃ jātáṃ jyótir yád asya priyám priyā́ḥ sám aviṣanta páñca || 2 || á ródasī apṛiṇād ótá mádhyam páñca deváñ ṛi-tuṣáḥ saptá-sapta | cátustriṅṣatā purudhā́ ví cashṭe sárū-peṇa jyótishā vívratena || 3 || yád usha aúchaḥ prathamā́ vibhā́nām ájanayo yéna pushṭásya pushṭám | yát te jāmi-tvám ávaram párasyā mahán mahatyā́ asuratvám ékam || 4 || vidhúṃ dadrāṇáṃ sámane bahūnā́ṃ yúvānaṃ sántam palitó jagāra | devásya paṣya kā́vyam mahitvā́dyā mamā́ra sá hyáḥ sám āna || 5 || 16 ||

ṣákmanā ṣākó aruṇáḥ suparṇá á yó maháḥ ṣū́raḥ sa-nā́d ánīḷaḥ | yác cikéta satyám ít tán ná mógham vásu spārhám utá jétotá dā́tā || 6 || aíbhir dade vṛíshṇyā paúṅs-yāni yébhir aúkshad vṛitrahátyāya vajrí | yé kármaṇaḥ kriyámāṇasya mahná ṛitekarmám udájāyanta devā́ḥ || 7 ||

Great and far extending is your mighty mysterious glory, desired by many, wherewith you engender the past and the future. The eternal manifested light, of this world, which is dear to you, becomes a delightful refuge to all the five types of men. 2

He fills (with His glory) heaven and earth as well as the mid-region, along with five principal types of men and seasons seven in number. He fills thirty-four divine entities with lights of similar colour and with various functions. 3

You, O dawn, are the first of luminaries to make appearence and you bring the strengthening nourishment to the world from the nourishing source, the sun. Matchless is your life-giving nature. Of course, you stay at a distant height, and still you shower affection on those who are beneath you. 4

Even a young man, having many-fold vigour to scatter the adversaries in battles, is beseiged by old age. Behold the mighty miraculous power of supreme divine in its greatness. The one who has been alive yesterday, dies and who dies today is alive tomorrow. 5

(There) comes a vigorous most ancient, radiant, splendrous purple-coloured bird (the sun) which has no nest to dwell in and is mighty and heroic; that which he knows is Truth, and is not vain. He wins all desirable wealth, of which he is ever a distributor. 6

He (the sun) associated with rain-bearing winds, bestows fertilizing energies, through whom he waxes in power to strike down the foes, the clouds; Nature's bounties, which assist in giving rains, work also through him only. 7

युजा कर्माणि जनयन्विश्वौजा अशस्तिहा विश्वमनास्तुराषाट् ।
पीत्वी सोमस्य दिव आ वृधानः शूरो निर्युधाधमद्दस्यून् ॥८॥

yujá kármāṇi janáyan viṣvaújā aṣastithá viṣvámanās turāshāṭ | pītví sómasya divá á vṛidhānáḥ ṣúro nír yudhádhamad dásyūn || 8 || 17 ||

(५६) षट्पञ्चाशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य वामदेव्यो बृहदुक्थ ऋषिः । विश्वे देवा देवताः । (१-३, ७) प्रथमादितृचस्य सप्तम्या ऋचश्च त्रिष्टुप्, (४-६) चतुर्थ्यादितृचस्य च जगती छन्दसी ॥

इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व ।
संवेशने तन्वश्चारुरेधि प्रियो देवानां परमे जनित्रे ॥१॥
तनूष्टे वाजिन्तन्वं नयन्ती वाममस्मभ्यं धातु शर्म तुभ्यम् ।
अह्रुतो महो धरुणाय देवान्दिवीव ज्योतिः स्वमा मिमीयाः ॥२॥
वाज्यसि वाजिनेना सुवेनीः सुवितः स्तोमं सुवितो दिवं गाः ।
सुवितो धर्म प्रथमानु सत्या सुवितो देवान्सुवितोऽनु पत्म ॥३॥
महिम्न एषां पितरश्चनेशिरे देवा देवेष्वदधुरपि क्रतुम् ।
समविव्यचुरुत यान्यत्विषुरैषां तनूषु नि विविशुः पुनः ॥४॥
सहोभिर्विश्वं परि चक्रमू रजः पूर्वा धामान्यमिता मिमानाः ।
तनूषु विश्वा भुवना नि येमिरे प्रासारयन्त पुरुध प्रजा अनु ॥५॥

56.

Idám ta ékam pará ū ta ékam tṛitíyena jyótishā sám viṣasva | saṃvéṣane tanvàṣ cárur edhi priyó devánam paramé janítre || 1 || tanúsh ṭe vājin tanvàṃ náyantī vāmám asmábhyaṃ dhátu ṣárma túbhyam | áhruto mahó dharúṇāya deván divìva jyótiḥ svám á mimīyāḥ || 2 || vājy àsi vájinenā suveníḥ suvitá stómaṃ suvitó dívaṃ gāḥ | suvitó dhárma prathamánu satyá suvitó deván suvitó 'nu pátma || 3 || mahimná eshām pitáraṣ canéṣire devá devéshv adadhur ápi krátum | sám avivyacur utá yány átvishur aíshāṃ tanúshu ní viviṣuḥ púnaḥ || 4 || sáhobhir víṣvam pári cakramū rájaḥ púrvā dhámāny ámitā mímānāḥ | tanúshu víṣvā bhúvanā ní yemire prásārayanta purudhá prajá ánu || 5 ||

Accomplishing His duty with their assistance, the all-powerful Lord, the destroyer of the wicked, the all-wise, the quick subduer of foes, exhilarated with divine elixir of love; descending as if from heaven, demolishes the wicked opponents with His bolt of punitive justice. 8

56

Here is one light for you (the terrestrial fire) and this other one is also there for you; (the vital breath of the mid-region); may you enter into the third one (the celestial sun) and be therewith united with the supreme radiance. At the entrance of the body, there is the sublimest birth place of divine powers, beautiful and loving. 1

O wise strong sage, may this earth, bearing your body, give precious wealth to us and happiness to you; and may you, without stumbling, enter into the region of the great divines, establish proximity with the Lord and experience the light, that is in heaven and also in your own heart. 2

You are strong on account of food; you are well-behaved. May you have an urge to follow the object of your praises. May you be urged to proceed to heaven, pursue the assigned duties that are most important and sure of reward. May you follow the path of divine beings and enjoy the light that descends from heaven. 3

Our progenitors have been lords over the might of these divine powers; they, having become glorious, impose their will upon the divines; they embrace within themselves all energies, and with further luminiscence, they again enter into their own bodies. 4

They stride through all the regions with victorious might, measuring the eternal regions, ever-unmeasured. They compass in their bodies all existing things, and distribute their light in all directions and among the people. 5

द्विधा सूनवोऽसुरं स्वर्विदमास्थापयन्त तृतीयेन कर्मणा ।
स्वां प्रजां पितरः पित्र्यं सह आवरेष्वदधुस्तन्तुमाततम् ॥६॥
नावा न क्षोदः प्रदिशः पृथिव्याः स्वस्तिभिरति दुर्गाणि विश्वा ।
स्वां प्रजां बृहदुक्थो महित्वावरेष्वदधादा परेषु ॥७॥

dvidhā sūnávó 'suram svarvídam ásthāpayanta tritíyena kármaṇā | svám prajám pitáraḥ pítryam sáha ávareshv adadhus tántum átatam || 6 || nāvá ná kshódaḥ pradíśaḥ prithivyáḥ svastíbhir áti durgáṇi víśvā | svám prajám bribáduktho mahitvávareshv adadhād á páreshu || 7 || 18 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य बन्धुः श्रुतबन्धुर्विप्रबन्धुर्गौपायना ऋषयः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥१९॥ मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः । मान्तः स्थुर्नो अरातयः ॥१॥
यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वाततः । तमाहुतं नशीमहि ॥२॥
मनो न्वा हुवामहे नाराशंसेन सोमेन । पितॄणां च मन्मभिः ॥३॥
आ त एतु मनः पुनः क्रत्वे दक्षाय जीवसे । ज्योक्च सूर्यं दृशे ॥४॥
पुनर्नः पितरो मनो ददातु दैव्यो जनः । जीवं व्रातं सचेमहि ॥५॥
वयं सोम व्रते तव मनस्तनूषु बिभ्रतः । प्रजावन्तः सचेमहि ॥६॥

57.

Má prá gāma pathó vayám má yajñád indra somínaḥ | mántá sthur no árātayaḥ || 1 || yó yajñásya prasádhanas tántur devéshv átataḥ | tám áhutam naśīmahi || 2 || máno nv á huvāmahe nārāśaṅséna sómena | pitṛīṇám ca mánmabhiḥ || 3 || á ta etu mánaḥ púnaḥ krátve dákshāya jīvásc | jyók ca súryam driśé || 4 || púnar naḥ pitaro máno dádātu daívyo jánaḥ | jīvám vrátam sacemahi || 5 || vayám soma vraté táva mánas tanúshu bíbhrataḥ | prajávantaḥ sacemahi || 6 || 19 ||

The sons (the rays) establish the mighty, effulgent sun in his two-fold functions (of rising and setting) by their third act (of procreation). Our forefathers have bequeathed their heritage of vitality to their sons (the men); they have given their best to us. The paternal strength comes to us as a thread which is continuously spun out (from generation to generation). 6

As men pass over the waters to the several quarters of the earth in a ship steering through all adversities and difficulties by the blessings of the Lord, so the sun, praised by all, brings his own sons (days and nights), some to this side and some to the other (of the globe). 7

57

O resplendent Lord, let us not depart from the righteous path, nor from the path of noble actions; let no malignity or miserliness dwell within us. 1

May we obtain the blessings of that eternal law-maker of this world to whom the offerings are made. He is the thread spun out by the priests, and extended to the divine powers. He is thus the perfecter of the cosmic sacrifice. 2

With songs praising the common people and with lyrics praising the elders, we invoke the mind. 3

May our spirit return to us for active and efficient living. May we see the sun for long. 4

O elders and enlightened ones, may you give us again the spirit, so that we may live with family of the living. 5

O blissful Lord, regaining spirit in our bodies, may we, having good progeny, abide by your laws. 6

(५८) अष्टपञ्चाशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य बन्धुः श्रुतबन्धुर्विप्रबन्धुर्गौपायना ऋषयः । आवर्तमानं मनो देवता । अनुष्टुप् छन्दः ॥

॥२०॥ यत्ते यमं वैवस्वतं मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥१॥
यत्ते दिवं यत्पृथिवीं मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥२॥
यत्ते भूमिं चतुर्भृष्टिं मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥३॥
यत्ते चतस्रः प्रदिशो मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥४॥
यत्ते समुद्रमर्णवं मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥५॥
यत्ते मरीचीः प्रवतो मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥६॥

॥२१॥ यत्ते अपो यदोषधीर्मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥७॥
यत्ते सूर्यं यदुषसं मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥८॥
यत्ते पर्वतान्बृहतो मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥९॥
यत्ते विश्वमिदं जगन्मनो जगाम दूरकम् । तत्त आ वर्तयामसीह क्षयाय जीवसे ॥१०॥

58.

Yát te yamáṃ vaivasvatáṃ máno jagáma dūrakám | tát ta á vartayāmasīhá ksh//áyāya jīváse || 1 || yát te dívaṃ yát pṛithivím máno jagáma dūrakám | tát ta — || 2 || yát te bhúmiṃ cáturbhṛishṭiṃ máno jagáma dūrakám | tát ta — || 3 || yát te cátasraḥ pradíṣo máno jagáma dūrakám | tát ta — || 4 || yát te samudrám arṇavám máno jagáma dūrakám | tát ta — || 5 || yát te márīcīḥ praváto máno jagáma dūrakám | tát ta — || 6 || 20 ||

yát te apó yád óshadhīr máno jagáma dūrakám | tát ta — || 7 || yát te sūryaṃ yád ushásam máno jagáma dūrakám | tát ta — || 8 || yát te párvatān bṛihantó máno jagáma dūrakám | tát ta — || 9 || yát te víṣvaṃ idáṃ jágan máno jagáma dūrakám | tát ta — || 10 ||

58

That mind of yours which goes far away even to the distant regions beyond the sun and the cosmos - may we bring it back to stay here, here in the body, and live a long life. 1

Your mind, that goes far away to heaven and earth — may we bring it back to stay here, here in the body, and live a long life. 2

Your mind, that goes far away to the four-quartered earth, may we bring it back to stay here, here in the body, and live a long life. 3

Your mind, that goes far away to the four regions of space - may we bring it back to stay here, here in the body, and live a long life. 4

Your mind, that goes far away up to the plasmic ocean - may we bring it back to stay here, here in the body, and live a long life. 5

Your mind, that goes far away to the beams of light that flash and flow - may we bring it back to stay here, here in the body, and live a long life. 6

Your mind, that goes far away to the waters and the plants — may we bring it back to stay here, here in the body, and live a long life. 7

Your mind, that goes far away to the sun, to the dawn — may we bring it back to stay here, here in the body, and live a long life. 8

Your mind, that goes far away to the lofty mountains - may we bring it back to stay here, here in the body, and live a long life. 9

Your mind, that goes far away to all that lives and moves - may we bring it back to stay here, here in the body, and live a long life. 10

यत्ते परा॑: परा॒वतो॒ मनो॑ ज॒गाम॑ दूर॒कम् । तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥११॥
यत्ते॑ भू॒तं च॒ भव्यं॑ च॒ मनो॑ ज॒गाम॑ दूर॒कम् । तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥१२॥

yát te páraḥ pa-
rāváto máno jagáma dūrakám | tát ta — || 11 || yát te bhūtám ca bhávyam ca máno jagáma dūrakám | tát ta — || 12 || 21 ||

(५९) एकोनषष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य बन्धुः श्रुतबन्धुर्विप्रबन्धुर्गौपायना ऋषयः । (१-३) प्रथमादितृचस्य निर्ऋतिः, (४) चतुर्थ्या ऋचो निर्ऋतिः सोमश्च, (५-६) पञ्चमीषष्ठ्योरसुनीतिः, (७) सप्तम्याः पृथिवीद्यावान्तरिक्षसोमपूषपथ्यास्वस्तयः, (८-९, १०) अष्टमीनवम्योर्दशम्या उत्तरार्धस्य च द्यावापृथिव्यौ, (१०) दशम्याः पूर्वार्धस्य इन्द्रो देवताः । (१-७) प्रथमादिसप्तर्चां त्रिष्टुप्, (८) अष्टम्याः पङ्क्तिः, (९) नवम्या महापङ्क्तिः, (१०) दशम्याश्च पङ्क्त्युत्तरा छन्दांसि ॥

॥२२॥ प्र ता॒र्यायुः॑ प्रत॒रं नवी॑य॒: स्थाता॑रेव॒ क्रतु॑मता॒ रथ॑स्य ।
अध॒ च्यवा॑न॒ उत्त॑वी॒त्यर्थं॑ परात॒रं सु निर्ऋ॑ति॒र्जिहीताम् ॥१॥
साम॒न्नु रा॒ये नि॑धि॒मन्न्वन्नं॒ करा॑महे॒ सु पु॑रु॒ध श्रवां॑सि ।
ता नो॒ विश्वा॑नि जरि॒ता म॑मत्तु परात॒रं सु निर्ऋ॑ति॒र्जिहीताम् ॥२॥
अ॒भी ष्व॑१॒॑र्यः पौंस्यै॑र्भवेम॒ द्यौर्न भूमिं॑ ग॒रयो॒ नाज्रा॑न् ।
ता नो॒ विश्वा॑नि जरि॒ता चि॑केत परात॒रं सु निर्ऋ॑ति॒र्जिहीताम् ॥३॥
मो षु ण॑: सोम मृ॒त्यवे॒ परा॑ दा॒: पश्ये॑म॒ नु सूर्य॑मु॒च्चर॑न्तम् ।
द्युभि॑र्हि॒तो ज॑रि॒मा सू नो॑ अस्तु परात॒रं सु निर्ऋ॑ति॒र्जिहीताम् ॥४॥

59.

Prá tāry áyuḥ pratarám návīya sthátāreva krátumatā ráthasya | ádha cyávāna út tavīty ártham parātarám sú nírṛitir jihītām || 1 || sáman nú rāyé nidhimán nv ánnam kárāmahe sú purudhá śrávāṅsi | tá no víśvāni jaritá mamattu parātarám sú nírṛitir jihītām || 2 || abhí shv àryáḥ paúṅsyair bhavema dyaúr ná bhúmim giráyo nájran | tá no víśvāni jaritá ciketa parātarám sú nírṛitir jihītām || 3 || mó shú ṇaḥ soma mṛityáve párā dāḥ páśyema nú súryam uccárantam | dyúbhir hitó jarimá sú no astu parātarám sú nírṛitir jihītām || 4 ||

Your mind, that goes far away to the distant realms, beyond our sight - may we bring it back to stay here, here in the body, and live a long life. 11

Your mind, that goes far away to all what has been, or to what is to be — may we bring it back to stay here, here in the body, and live a long life. 12

59

May the life of the new-born be carried forward (for long years with care and caution) as men, seated in a running chariot, are conveyed by a skilful driver; and (even per chance) one falls, may he rise quickly with vigour and attain his destination; may the dread of calamity (of death) depart far off. 1

Here is the hymn for wealth and viands of various sorts and a prayer against calamities. Being praised thus, may the mother divine respond to our sentiments. May the dread of calamity depart far off. 2

May we overcome our adversaries with acts of valour, as the sun overwhelms the earth, or as the clouds envelop the lightning. Being praised thus, may the mother divine realize our sentiments and may the dread of calamity depart far off. 3

Give us not up to death, O Lord of bliss; may we long behold the rising sun; may our old age, brought on by passing times, be happy; may the dread of calamity depart far off. 4

असुनीते मनो अस्मासु धारय जीवातवे सु प्र तिरा न आयुः ।
रारन्धि नः सूर्यस्य संदृशि घृतेन त्वं तन्वं वर्धयस्व ॥५॥

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।
ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति ॥६॥
पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां या स्वस्तिः ॥७॥
शं रोदसी सुबन्धवे यह्वी ऋतस्य मातरा ।
भरतामप यद्रपो द्यौः पृथिवि क्षमा रपो मो षु ते किं चनाममत् ॥८॥
अव द्वके अव त्रिका दिवश्चरन्ति भेषजा ।
क्षमा चरिष्ण्वेककं भरतामप यद्रपो द्यौः पृथिवि क्षमा रपो मो षु ते किं चनाममत् ॥९॥
समिन्द्रेरय गामनड्वाहं य आवहदुशीनराण्या अनः ।
भरतामप यद्रपो द्यौः पृथिवि क्षमा रपो मो षु ते किं चनाममत् ॥१०॥

ásunīte máno asmā́su dhāraya jīvā́tave sú prá tirā na ā́yuḥ | rārandhí naḥ sū́ryasya saṃdṛ́śi ghṛténa tvám tanvàm vardhayasva || 5 || 22 ||

ásunīte púnar asmā́su cákshuḥ púnaḥ prāṇám ihá no dhehi bhógam | jyók paśyema sū́ryam uccárantam ánumate mṛḷáyā naḥ svastí || 6 || púnar no ásum pṛthiví dadātu púnar dyaúr deví púnar antáriksham | púnar naḥ sómas tanvàm dadātu púnaḥ pūshā́ pathyā̀m yā́ svastíḥ || 7 || śám ródasī subándhave yahví ṛtásya mātárā | bháratām ápa yád rápo dyaúḥ pṛthivi kshamā́ rápo mó shú te kím canā́mamat || 8 || áva dvaké áva trikā́ diváś caranti bheshajā́ | kshamā́ carishṇv èkakám bháratām ápa yád rápo dyaúḥ pṛthivi kshamā́ rápo mó shú te kím canā́mamat || 9 || sám indreraya gā́m anaḍvā́haṃ yá ā́vahad uśīnárāṇyā ánaḥ | bháratām ápa yád rápo dyaúḥ pṛthivi kshamā́ rápo mó shú te kím canā́mamat || 10 || 23 ||

O glorious mother, the breath-giver, keep the soul within us and make longer the days that we have to live yet; grant us that we may long to behold the rising sun; may you strengthen my body with the butter (that we have offered). 5

O gracious mother, the breath-giver, restore to us sight and breath and our capacity to enjoy in the world; may we long to behold the rising sun; O loving mother of grace, grant us peace and prosperitv. 6

May earth restore the departed breath to us; may the divine heaven, and may the firmament again and again restore the life-force to us; may the Lord of bliss restore the body to us; may the Lord of nourishment restore to us speech, that leads to peace and prosperity. 7

May the great heaven and earth, may the great parents of eternal law, give happiness to maintain our fraternity; may the heaven and earth remove our entire distress; may no ill, sin or sorrow, ever trouble us. 8

Health-giving remedies descend down from heaven in groups of twos (twin — divines) or in groups of threes (the triple divines) and none works single-handed; O heaven and earth, remove all iniquity; may heaven take away iniquity. May no ill ever come near us. 9

O resplendent Lord, may you urge the sun and the light to come and bring the chariot laden with bright herbs; may heaven and earth remove all iniquity; may no sin or sorrow ever come near us. 10

(६०) षष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य (१-५, ७-१२) प्रथमादिपञ्चर्चां सप्तम्यादिषड्ऋचां च बन्धुः श्रुतबन्धुर्विप्रबन्धुर्गौपायना ऋषयः, (६) षष्ठ्यर्चोऽस्य मातागस्त्यस्वसा ऋषिका। (१-४, ६) प्रथमादिचतुर्ऋचां षष्ठ्याश्चासमातिः, (५) पञ्चम्या इन्द्रः, (७-११) सप्तम्यादिपञ्चर्चां सुबन्धोर्जीवितं, (१२) द्वादश्याश्च सुबन्ध्वादीनां हस्तो देवताः। (१-५) प्रथमादिपञ्चर्चां गायत्री, (६-७, १०-१२) षष्ठीसप्तम्योर्दशम्यादितृचस्य चानुष्टुप्, (८-९) अष्टमीनवम्योश्च पङ्क्तिश्छन्दांसि ॥

आ जनं त्वेषसंदृशं माहीनानामुपस्तुतम् । अगन्म बिभ्रतो नमः ॥१॥
असमातिं नितोशनं त्वेषं निययिनं रथम् । भजेरथस्य सत्पतिम् ॥२॥
यो जनान्महिषाँ इवातितस्थौ पवीरवान् । उतापवीरवान्युधा ॥३॥
यस्येक्ष्वाकुरुप व्रते रेवान्मराय्येधते । दिवीव पञ्च कृष्टयः ॥४॥
इन्द्र क्षत्रासमातिषु रथप्रोष्ठेषु धारय । दिवीव सूर्यं दृशे ॥५॥
अगस्त्यस्य नद्भ्यः सप्ती युनक्षि रोहिता ।
पणीन्न्यक्रमीरभि विश्वान्राजन्नराधसः ॥६॥

अयं मातायं पितायं जीवातुरागमत् ।
इदं तव प्रसर्पणं सुबन्धवेहि निरिहि ॥७॥
यथा युगं वरत्रया नह्यन्ति धरुणाय कम् ।
एवा दाधार ते मनो जीवातवे न मृत्यवेऽथो अरिष्टतातये ॥८॥

60.

Á jánam tveshásamdṛiśam máhīnānām úpastutam | áganma bíbhrato námaḥ || 1 || ásamātim nitóṣanam tveshám niyayínam rátham | bhajérathasya sátpatim || 2 || yó jánān mahisháñ ivātitasthaú pávīravān | utā́pavīravān yudhá || 3 || yásyekshvākúr úpa vraté reváṇ marāyy édhate | divìva páñca kṛishṭáyaḥ || 4 || índra kshatrásamātishu ráthaproshtheshu dhāraya | divìva sū́ryaṃ dṛiśé || 5 || agástyasya nádbhyaḥ sáptī yunakshi róhitā | paṇín ny àkramīr abhí víśvān rājann arādhásaḥ || 6 || 24 ||

ayám mātā́yám pitā́yáṃ jīvā́tur ā́gamat | idáṃ táva prasárpaṇaṃ súbandhav éhi nír ihi || 7 || yáthā yugáṃ varatráyā náhyanti dharúṇāya kám | evā́ dādhā́ra te máno jīvā́tave ná mṛityávé 'tho arishṭátātaye || 8 ||

60

Bringing Him our reverential homage, we have come to the person, the Lord, uniquely honoured by the highest ones, and splendid in appearance. 1

(We have come to) the one superb, a sure-destroyer (of adversaries), Himself radiant, and to the one who has a speedy chariot (for bringing treasures), and to one who is the supreme controller of defence vehicles. 2

(We have come to one), who whether armed or unarmed with the sword of truth, and one who overcomes adversaries in combats (like a lion) on buffaloes. 3

(We have come to the person), in whose good government, the opulent and victorious petty kings flourish, and in consequence, in whose realm the five types of men enjoy as if they were in heaven. 4

O resplendent Lord, may you support the vigour of the superb soul, attached to the chariot of our body, just as you sustain the sun in heaven, so that all may see it. 5

You harness the two sets of speedy divine radiant horses (sense-organs and breaths) for conducting the faculties of faultless chariot of body. O sovereign Lord, you overcome all temptations, withholders of the sacred oblations (i.e. virtues), miser' and illiberal. 6

This (adorable self), your mother, your father and the giver of life, has arrived. Come back, O good brother, back to this body, which is capable of motion. Do come please. 7

As men bind the yoke with cords for its support, the same way, the adorable one places the spirit (in the body), and holds it for life, not for death. He holds it for your security. 8

यथेयं पृथिवी मही दाधारेमान्वनस्पतीन् ।
एवा दाधार ते मनो जीवातवे न मृत्यवेऽथो अरिष्टतातये ॥९॥
यमादहं वैवस्वतात्सुबन्धोर्मन आभरम् ।
जीवातवे न मृत्यवेऽथो अरिष्टतातये ॥१०॥
न्यग्वातोऽव वाति न्यक्तपति सूर्यः ।
नीचीनमघ्न्या दुहे न्यग्भवतु ते रपः ॥११॥
अयं मे हस्तो भगवानयं मे भगवत्तरः ।
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥१२॥

yátheyám prithiví mahí dādhāremán vánaspátīn | evá dādhāra te máno jīvá-tave ná mrityávé 'tho arishṭátātaye || 9 || yamád ahám vai-vasvatát subándhor mána ábharam | jīvátave ná mrityávé 'tho arishṭátātaye || 10 || nyàg vátó 'va vāti nyàk tapati sū́ryaḥ | nīcínam aghnyá duhe nyàg bhavatu te rápaḥ || 11 || ayám me hásto bhágavān ayám me bhágavattaraḥ | ayám me viṣvábhesbajo 'yám ṣivábhimarṣanaḥ || 12 || [25] ||

[अथ पञ्चमोऽनुवाकः ॥]

(६१) एकषष्टितमं सूक्तम्

(१-२७) सप्तविंशत्यृचस्यास्य सूक्तस्य मानवो नाभानेदिष्ठ ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

इदमित्था रौद्रं गूर्तवचा ब्रह्म क्रत्वा शच्यामन्तराजौ ।
क्राणा यदस्य पितरा मंहनेष्ठाः पर्षत्पक्थे अहन्ना सप्त होतॄन् ॥१॥
स इद्दानाय दभ्याय वन्वञ्च्यवानः सूदैरमिमीत वेदिम् ।
तूर्वयाणो गूर्तवचस्तमः क्षोदो न रेत इतऊति सिञ्चत् ॥२॥

61.

Idám itthá raúdram gūrtávacā bráhma krátvā ṣácyām antár ājaú | krāṇá yád asya pitárā manhaneshṭháḥ párshat pakthé áhann á saptá hótṛīn || 1 || sá íd dānáya dábhyāya vanván cyávānah sū́dair amimīta védim | tū́rvayāṇo gūrtá-vacastamaḥ kshódo ná réta itáūti siñcat || 2 ||

As this mighty earth holds fast these trees, the same way, the adorable one holds your spirit (in the body) for life, not for death; He holds it for your security. 9

(The adorable one speaks) : I bring this spirit of yours from the ordainer and the Lord of splendrous universe; I bring this for life, not for death; I bring it for your security. 10

The wind blows downwards, the sun sends heat-downwards, the milch-cow pours her milk downwards, so may your pain and grief, all the ills, go downwards. 11

This may hand (for actions) is full of grace and fame; the other hand of mine (of rewards) is even more blessed; this hand contains all blessed healing balms; this other one has the soothing touch. 12

61

The learned preceptor utters the mysterious knowledge of supreme Lord with his intelligence in the midst of the ceremony at the assembly-hall; his parents and brothers are engaged in portions and shares in the blessings accrued from the sacred worship; he becomes the chief of the seven priests on the day on which the ceremony is to be matured. 1

He bestows the rewards on worshippers and casting down the wicked, overcomes the evil-minded men with his weapons; there he constructs the sacred altar; he is rapid in movement, very effective in speech and all round pours oblation like widely-fertilizing fluid. 2

मनो न येषु हवनेषु तिग्मं विपः शच्या वनुथो द्रवन्ता ।
आ यः शर्याभिस्तुविनृम्णो अस्याश्रीणीतादिशं गभस्तौ ॥३॥
कृष्णा यद्गोष्वरुणीषु सीदद्दिवो नपाताश्विना हुवे वाम् ।
वीतं मे यज्ञमा गतं मे अन्नं ववन्वांसा नेषमस्मृतध्रू ॥४॥
प्रथिष्ट यस्य वीरकर्ममिष्णदनुष्ठितं नु नर्यो अपौहत् ।
पुनस्तदा वृहति यत्कनाया दुहितुरा अनुभृतमनर्वा ॥५॥

मध्या यत्कर्त्वमभवदभीके कामं कृण्वाने पितरि युवत्याम् ।
मनानग्रेतो जहतुर्वियन्ता सानौ निषिक्तं सुकृतस्य योनौ ॥६॥
पिता यत्स्वां दुहितरमधिष्कन्क्ष्मया रेतः संजग्मानो नि षिञ्चत् ।
स्वाध्योऽजनयन्ब्रह्म देवा वास्तोष्पतिं व्रतपां निरतक्षन् ॥७॥
स ईं वृषा न फेनमस्यदाजौ स्मदा परैदप दभ्रचेताः ।
सरत्पदा न दक्षिणा परावृङ् न ता नु मे पृशन्यो जगृभ्रे ॥८॥

máno ná yéshu hávaneshu tigmáṃ vípaḥ ṣácyā vanuthó drávantā | á yáḥ ṣáryābhis tuvinṛimṇó asyáṣrīṇītādíṣaṃ gábhastau || 3 || kṛishṇá yád góshv aruṇíshu sídad divó nápātāṣvinā huve vām | vītám me yajñám á gatam me ánnaṃ vavanváṅsā nésham ásmṛitadhrū || 4 || práthishṭa yásya vīrákarmam ishṇád ánushṭhitaṃ nú náryo ápauhat | púnas tád á vṛihati yát kanáyā duhitúr á ánubhṛitam anarvá || 5 || [illegible] ||

madhyá yát kártvam ábhavad abhíke kámaṃ kṛiṇvāṇé pitári yuvatyám | manānág réto jahatur viyántā sánau níshiktaṃ sukṛitásya yónau || 6 || pitá yát sváṃ duhitáram adhishkán kshmayá rétaḥ saṃjagmānó ní shiñcat | svādhyò 'janayan bráhma devá vástosh pátiṃ vratapáṃ nír atakshan || 7 || sá īṃ vríshā ná phénam asyad ājaú smád á páraid ápa dabhráccetāḥ | sárat padá ná dákshiṇā parāvṛíṅ ná tá nú me pṛiṣanyò jagṛibhre || 8 ||

In those sacrifices, where both of you wise arrive, rushing swiftly as mind with your actions, the possessor of great wealth with movement of his fingers compels obedience from him. 3

When the dark night retires before the purple (chariot of the dawn), O ever – twin divines, the children of heaven, I invoke you; you come to bless my sacred work, come to accept my food and viands, like (two steeds) eating together contended, and taking no offence. 4

He is the benefactor of man, his verile energy (i.e. radiance) develops, but he, the valorous, preserves the virility and draws it back; again the irresistible vital divine power concentrates the energy, which he communicates to his maiden daughter (thus the sun impregnates, as if, his own daughter, the dawn). 5

When this communication is over in celestial region, in the proximity of the sun and the dawn, they let the rays, containing the germ of light, release it. This blessed radiance is poured down from the lofty realms of heaven. 6

When the father, the sun, unites with the dawn, the daughter, there bursts forth the radiance which comes down to the earth, and illuminates it. This brightens all Nature's bounties and they generate fire divine, the lord of hearth, (the fire of the householder), the defender of sacred rites. 7

He, the showerer; casts foam of virile fluid around, then he comes back, aloof from us, with a niggard mind. He does not advance, even a step. He claims no shares in donations. Though a plunderer, he seizes not even a cow. 8

मक्षू न वह्निः प्रजाया उपब्दिरग्निं न नग्न उप सीददूधः ।
सनितेध्मं सनितोत वाजं स धर्ता जज्ञे सहसा यवीयुत ॥९॥
मक्षू कनायाः सख्यं नवग्वा ऋतं वदन्त ऋतयुक्तिमग्मन् ।
द्विबर्हसो य उप गोपमागुरदक्षिणासो अच्युता दुदुक्षन् ॥१०॥

मक्षू कनायाः सख्यं नवीयो राधो न रेत ऋतमित्तुरण्यन् ।
शुचि यत्ते रेक्ण आयजन्त सबर्दुघायाः पय उस्रियायाः ॥११॥
पश्वा यत्पश्चा वियुता बुधन्तेति ब्रवीति वक्तरी रराणः ।
वसोर्वसुत्वा कारवोऽनेहा विश्वं विवेष्टि द्रविणमुप क्षु ॥१२॥
तदिन्न्वस्य परिषद्वानो अग्मन्पुरू सदन्तो नार्षदं बिभित्सन् ।
वि शुष्णस्य संग्रथितमनर्वा विदत्पुरुप्रजातस्य गुहा यत् ॥१३॥
भर्गो ह नामोत यस्य देवाः स्वर्ण ये त्रिषधस्थे निषेदुः ।
अग्निर्ह नामोत जातवेदाः श्रुधी नो होतरृतस्य होताध्रुक् ॥१४॥

makshú ná váhnih̩ prajáyā upabdír agním̩ ná nagná úpa sīdad údhah̩ | sánitedhmám̩ sánitotá vájam̩ sá dhartá jajñe sáhasā yavīyút || 9 || makshú kanáyāh̩ sakhyám̩ návagvā ritám̩ vádanta ritáyuktim agman | dvibárhaso yá úpa gopám águr adakshiṇáso ácyutā dudukshan || 10 || 27 ||

makshú kanáyāh̩ sakhyám náviyo rádho ná réta ritám ít turaṇyan | ṣúci yát te rékṇa áyajanta sabardúghāyāh̩ páya usríyāyāh̩ || 11 || paṣvá yát paṣcá víyutā budhántéti bravīti vaktárī rárāṇah̩ | vásor vasutvá kārávo 'nehá víṣvam̩ viveshṭi dráviṇam úpa kshú || 12 || tád ín nv àsya parishádvāno agman purú sádanto nārshadám bibhitsan | vi ṣúshṇasya sámgrathitam anarvá vidát puruprajātásya gúhā yát || 13 || bhárgo ha námotá yásya deváh̩ svàr ṇá yé trishadhasthé nishedúh̩ | agnír ha námotá jātávedāh̩ ṣrudhí no hotar ritásya hótādhrúk || 14 ||

The fierce fire, which harms the people, comes quickly and is not controlled easily in its naked form, be it a day or a night; but the fire of this sacred altar, verily, is the giver of food and the giver of fuel; he, the fire, the upholder of rites, is born to overcome adversaries by his might. 9

The newly-consecrated young graduates (the twin-divines) avowed to truth and versed in eternal rites, quickly contract the friendship of the charming maiden (the dawn). Seated on two seats, they come to the protector (the father of the dawn); they have nothing to give as gifts, and yet they are eager to milk forth the inexhaustible love. 10

Quickly having gained the affection of the maiden, they (the twin-divines) pour forth their love like a new wealth. They offer to you (O sun, the resplendent) the pure riches, as if the milk of the cow, that furnishes divine nectar. 11

"When the worshipper finds the stalls deserted by cattle", exclaims the performer of rites, "affluent and compassionate Lord, the sinless, will surely be pleased with his adorer and will quickly recover all the wealth (that has been carried off) (to be awarded to the worshipper)." 12

Then the attendants (the accompanying rays of inner light), manifested in various regions, quickly gather around him. These (rays) discover out the gloomy places of nescience, ready to destroy human consciousness. The irresitible self finds out the well-knit mail of the vitality-complex, prolific in offspring, so far hidden in the innermost cavity of the heart. 13

Bharga is one of the names of that radiation (*bharga* meaning effulgence), on the triple seat of which are seated the cosmic powers established in heaven, as if. The same is also known by the name, *Agni* (*agni*, meaning adorable) and also by another name, the *jatavedas* (*jatavedas*, meaning the one who knows all that is born). This energy or the divinity is invoker of Nature's bounties, a ministrant priest. May he (the fire divine) hear our guileless invocations. 14

उत त्या मे रौद्रावर्चिमन्ता नासत्याविन्द्र गूर्तये यजध्यै ।
मनुष्वद्वृक्तबर्हिषे रराणा मन्दू हितप्रयसा विक्षु यज्यू ॥१५॥

अयं स्तुतो राजा वन्दि वेधा अपश्च विप्रस्तरति स्वसेतुः ।
स कक्षीवन्तं रेजयत्सो अग्निं नेमिं न चक्रमर्वतो रघुद्रु ॥१६॥
स द्विबन्धुर्वैतरणो यष्टा सबर्धुं धेनुमस्वं दुहध्यै ।
सं यन्मित्रावरुणा वृञ्ज उक्थैर्ज्येष्ठेभिरर्यमणं वरूथैः ॥१७॥
तद्बन्धुः सूरिर्दिवि ते धियंधा नाभानेदिष्ठो रपति प्र वेनन् ।
सा नो नाभिः परमास्य वा घाहं तत्पश्चा कतिथश्चिदास ॥१८॥
इयं मे नाभिरिह मे सधस्थमिमे मे देवा अयमस्मि सर्वः ।
द्विजा अह प्रथमजा ऋतस्येदं धेनुरदुहज्जायमाना ॥१९॥
अधासु मन्द्रो अरतिर्विभावाव स्यति द्विवर्तनिर्वनेषाट् ।
ऊर्ध्वा यच्छ्रेणिर्न शिशुर्दन्मक्षू स्थिरं शेवृधं सूत माता ॥२०॥

utá tyā́ me raúdrāv arcimántā nā́satyāv indra gūrtáye yájadhyai | manushvád vṛiktábarhishe rárāṇā mandū́ hitáprayasā vikshú yájyū || 15 || 28 ||

ayáṃ stutó rā́jā vandi vedhā́ apáṣ ca vípras tarati svásetuḥ | sá kakshī́vantaṃ rejayat só agníṃ nemíṃ ná cakrám árvato raghudrú || 16 || ṣá dvibándhur vaitaraṇó yáshṭā sabardhúṃ dhenúm asvàṃ duhádhyai | sáṃ yán mitrā́váruṇā vṛiñjá ukthaír jyéshṭhebhir aryamáṇaṃ várūthaiḥ || 17 || tádbandhuḥ sūrír diví te dhiyaṃdhā́ nā́bhā́nédishṭho rapati prá vénan | sá no nā́bhiḥ paramā́syá vā ghā́háṃ tát paṣcā́ katitháṣ cid āsa || 18 || iyáṃ me nā́bhir ihá me sadhástham imé me devā́ ayám asmi sárvaḥ | dvijā́ áha prathamajā́ ṛitásyedáṃ dhenúr aduhaj jā́yamānā || 19 || ádhāsu mandró aratír vibhā́vā́va syati dvivartanír vaneshā́ṭ | ūrdhvā́ yác chréṇir ná ṣíṣur dán makshū́ sthiráṃ ṣevṛidháṃ sūta mātā́ || 20 || 29 ||

And may those two brilliant sources of ever-true vital principles (the twin – divines) be present at my sacred worship, and be propitious to me. Seated in our hearts, they are delightful, bounteous to the people and worthy of adoration among our men. 15

This sovereign lord (the sun) is praised and honoured as an ordainer, and he, like a wise, constituting his own causeway, a bridge, traverses the firmament; he agitates the clouds and stirs up the fiery elements as the horses agitate the light-whirling, revolving wheel of a chariot. 16

This fire-element (the adorable element, the fire divine) is the kinsman of the two worlds (earth and heaven), the conveyer of offerings, the sacrificer, the one who has given us a cow, the divine speech, full of milk of immortal knowledge – a cow, the type of which would never be given again. The divine speech, through excellent and choicest hymns, praises the Lord, as the Divine Friends, Most Venerable and the Supreme Ordainer. 17

The embodied self is a close relation of the supreme Lord; he is ever present in His vicinity, and is one of His favourites. He is accompanied with intellect. The heaven or the region of bliss, our most excellent bond, is the site where the self resides. The intellect impels us to establish a supreme relation with Lord. I am one of the so many devotees (looking forward to commune with Him). 18

This aerial voice is my bond of affinity; here (in the solar orb) is my abiding place; these are my resplendent rays, I am this all; I am the twice-born, the first – born of eternal truth. The aerial voice (the cow), as soon as engendered, milks forth the divine wisdom from the celestial region. 19

He (the fire or fire divine) is playful, unresting, refulgent, a traveller of the two regions, the lord of fuel; like a line or array (of an army), he rises upward and quickly subdues evils. The cosmic mother engenders him, the one who is an augmenter of happiness and is stable and lasting. 20

॥३॥ अधा गाव उपमातिं कनाया अनु श्वान्तस्य कस्य चित्परेयुः ।
श्रुधि त्वं सुद्रविणो नस्त्वं याळाश्वघ्नस्य वावृधे सूनृताभिः ॥२१॥
अध त्वमिन्द्र विद्ध्यस्मान्महो राये नृपते वज्रबाहुः ।
रक्षा च नो मघोनः पाहि सूरीननेहसस्ते हरिवो अभिष्टौ ॥२२॥
अध यद्राजाना गविष्टौ सरत्सरण्युः कारवे जरण्युः ।
विप्रः प्रेष्ठः स ह्येषां बभूव परा च वक्षदुत पर्षदेनान् ॥२३॥
अधा न्वस्य जेन्यस्य पुष्टौ वृथा रेभन्त ईमहे तदू नु ।
सरण्युरस्य सूनुरश्वो विप्रश्चासि श्रवसश्च सातौ ॥२४॥
युवोर्यदि सख्यायास्मे शर्धाय स्तोमं जुजुषे नमस्वान् ।
विश्वत्र यस्मिन्ना गिरः समीचीः पूर्वीव गातुर्दाशत्सूनृतायै ॥२५॥
स गृणानो अद्भिर्देववानिति सुबन्धुर्नमसा सूक्तैः ।
वर्धदुक्थैर्वचोभिरा हि नूनं व्यध्वैति पयस उस्रियायाः ॥२६॥

ádhā gā́va úpamātiṃ kanā́yā ánu ṣvāntásya kásya cit páreyuḥ | ṣrudhí tváṃ sudraviṇo nas tváṃ yāḷ āṣvaghnásya vāvṛdhe sūnṛ́tābhiḥ || 21 || ádha tváṃ indra viddhy asmā́n mahó rāyé nṛpate vájrabāhuḥ | rákshā ca no maghónaḥ pāhí sūrī́n anehásas te harivo abhíshṭau || 22 || ádha yád rājā́nā gávishṭau sárat saraṇyúḥ kārávе jaraṇyúḥ | vípraḥ préshṭhaḥ sá hy èshām babhū́va párā ca vákshad utá parshad enān || 23 || ádhā nv àsya jényasya pushṭaú vṛ́thā rébhanta īmahe tád ū nú | saraṇyúr asya sūnúr áṣvo vípraṣ cāsi ṣrávasaṣ ca sātaú || 24 || yuvór yádi sakhyā́yāsmé ṣárdhāya stómaṃ jujushé námasvān | viṣvátra yásminn ā́ gíraḥ samīcī́ḥ pūrvī́va gātúr dā́ṣat sūnṛ́tāyai || 25 || sá gṛ-ṇānó adbhír devávān íti subándhur námasā sūktaíḥ | vár-dhad ukthaír vácobhir ā́ hí nūnáṃ vy ádhvaiti páyasa usríyāyāḥ || 26 ||

The prayful words of an unperturbed sage go straight to the resplendent loving Lord. May you, O Lord of wealth, hear us, who offer homage to you; your glory is magnified by the sincere devotional prayers. 21

O resplendent Lord, protector of mankind, and the bearer of adamantine justice, you very well know how we deserve to have great riches from you. We have your protection, since we offer you our profuse praises. O Lord of dual divine functions (creation and dissolution), may we, ever eager to meet you, be free from faults and ills. 22

O illustrious men, as the sun moves in expectation of getting back his rays (from the dark clouds), the same way the devotee seeks response of his hymns, and thereby the sage is held most dear by the singers; may he accomplish (all his desires) and may he gain success in all his efforts. 23

Now for the support and contentment of this victorious venerable devotee, singing effortlessly and with ease, we thus implore you that may his son (next generation) be wise and vigorous and be helpful in procuring for us food and fame. 24

O people of enlightenment and venerability, praise the Lord, in whom the verses of divine speech find their source; praise Him for our invigorations and for gaining His friendship. He would lead us to our desired goal along a path of virtue. May He give (pleasure) to the utterer of praise. 25

"He is our Lord of venerability, who is so well praised with reverence and hymns. He is our best kin" – this is the enlightenment. May he be magnified by hymns and approached by prayers; now the radiant firmament is ready to yield rains like milk from a cow. 26

त ऊ षु णो महो यजत्रा भूत देवास ऊतये सजोषाः ।
ये वाजाँ अनयता वियन्तो ये स्था निचेतारो अमूराः ॥२७॥

॥ इत्यष्टमाष्टके प्रथमोऽध्यायः ॥

[प्रथमाध्याये वर्गाः ३०, सूक्तानि १६, ऋचः ३६१]

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tá ū shú no mahó yajatrā bhūtá devāsa ūtáye sajóshāḥ | yé vā́jāñ ánayatā viyánto yé sthā́ nicetā́ro ámūrāḥ || 27 || 30 ||

अथ द्वितीयोऽध्यायः ॥

(६२) द्विषष्टितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मानवो नाभानेदिष्ठ ऋषिः। (१-६) प्रथमादिषळृचां विश्वे देवा अङ्गिरसो वा, (७) सप्तम्या विश्वे देवाः, (८-११) अष्टम्यादिचतसृणाञ्च सावर्णेर्दानस्तुतिर्देवताः। (१-४) प्रथमादिचतसृणां जगती, (५, ८, ९) पञ्चम्यष्टमीनवमीनामनुष्टुप्, (६-७) षष्ठीसप्तम्योः प्रगाथः (षष्ठ्या बृहती, सप्तम्याः सतोबृहती), (१०) दशम्या गायत्री, (११) एकादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥१॥ ये यज्ञेन दक्षिणया समक्ता इन्द्रस्य सख्यममृतत्वमानश ।
तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥१॥
य उदाजन्पितरो गोमयं वस्वृतेनाभिन्दन्परिवत्सरे वलम् ।
दीर्घायुत्वमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥२॥
य ऋतेन सूर्यमारोहयन्दिव्यप्रथयन्पृथिवीं मातरं वि ।
सुप्रजास्त्वमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥३॥

62.

Yé yajñéna dákshiṇayā sámaktā índrasya sakhyám amṛitatvám ānaṣá | tébhyo bhadram aṅgiraso vo astu práti gṛibhṇītá mānavám sumedhasaḥ || 1 || yá udā́jan pitáro go-máyam vásv ṛiténā́bhindan parivatsaré valám | dīrghāyu-tvám aṅgiraso vo astu práti gṛibhṇīta mānavám sumedha-saḥ || 2 || yá ṛiténa sū́ryam ā́rohayan divy áprathayan pṛi-thivī́m mātáram ví | suprajāstvám aṅgiraso vo astu práti gṛibhṇīta mānavám sumedhasaḥ || 3 ||

O adorable glorious Nature's bounties, may you be of one accord for our security and preservations. May you go in various directions and bring us food and vigour. Verily, you are faultless and are explorers of the hidden secrets (of spirituality). 27

62

Verily, you attain the friendship of the resplendent Lord, and also immortality through sacred worship and pious donations. O enlightened persons, may your blessings of prosperity come to them; O wise preceptors, may you welcome men of spirituality amidst you. 1

May your life be long, O enlightened sages, our progenitors; verily, you are able to explore the wealth of the stolen cattle (the lost wisdom) all the time by means of your noble deeds, and destroy the wicked through knowledge; may you welcome men of spirituality amidst you. 2

You elevate the sun to heaven by an everlasting law, and bring renown to the broad earth, the mother, on every side. O enlightened sages, may the possession of posterity be yours; may you welcome men of spirituality amidst you. 3

अयं नाभा वदति वल्गु वो गृहे देवपुत्रा ऋषयस्तच्छृणोतन ।
सुब्रह्मण्यमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥४॥
विरूपास इदृषयस्त इद्गम्भीरवेपसः । ते अङ्गिरसः सूनवस्ते अग्नेः परि जज्ञिरे ॥५॥

॥२॥ ये अग्नेः परि जज्ञिरे विरूपासो दिवस्परि ।
नवग्वो नु दशग्वो अङ्गिरस्तमः सचा देवेषु मंहते ॥६॥
इन्द्रेण युजा निः सृजन्त वाघतो व्रजं गोमन्तमश्विनम् ।
सहस्रं मे ददतो अष्टकर्ण्यः श्रवो देवेष्वक्रत ॥७॥
प्र नूनं जायतामयं मनुस्तोक्मेव रोहतु । यः सहस्रं शताश्वं सद्यो दानाय मंहते ॥८॥
न तमश्नोति कश्चन दिव इव सान्वारभम् ।
सावर्ण्यस्य दक्षिणा वि सिन्धुरिव पप्रथे ॥९॥
उत दासा परिविषे स्मद्दिष्टी गोपरीणसा । यदुस्तुर्वश्च मामहे ॥१०॥
सहस्रदा ग्रामणीर्मा रिषन्मनुः सूर्येणास्य यतमानैतु दक्षिणा ।
सावर्णेर्देवाः प्र तिरन्त्वायुर्यस्मिन्नश्रान्ता असनाम वाजम् ॥११॥

ayáṃ nábhā vadati valgú vo gṛihé dévaputrā ṛishayas tác chṛiṇotana | subrahmaṇyám āñgiraso vo astu práti gṛibhṇīta mānaváṃ sumedhasaḥ || 4 || vírūpāsa íd ṛíshayas tá íd gambhīrávepasaḥ | té áñgirasaḥ sūnávas té agnéḥ pári jajñire || 5 || 1 ||

yé agnéḥ pári jajñiré vírūpāso divás pári | návagvo nú dáśagvo áñgirastamo sácā devéshu maṅhate || 6 || índreṇa yujā́ níḥ sṛijanta vāghā́to vrajáṃ gómantam aśvínam | sahásram me dádato ashṭakarṇyàḥ śrávo devéshv akrata || 7 || prá nūnáṃ jāyatām ayám mánus tókmeva rohatu | yáḥ sahásraṃ śatā́śvaṃ sadyó dānā́ya máṅhate || 8 || ná tám aśnoti káś caná divá iva sā́nv ārábham | sāvarṇyásya dákshiṇā ví síndhur iva paprathe || 9 || utá dāsā́ parivíshe smáddishṭī gópariṇasā | yádus turváś ca māmahe || 10 || sahasradā́ grāmaṇír mā́ rishan mánuḥ sū́ryeṇāsya yátamānaitu dákshiṇā | sā́varṇer devā́ḥ prá tirantv ā́yur yásminn áśrāntā ásanāma vā́jam || 11 || 2 ||

O seers, sons of divine powers, this godly man addresses to you these bendedictions in pleasant words. May you ḥear them. O enlightened sages, may divine wisdom be yours; may you welcome men of spirituality amidst you. 4

These seers, however, different by their varied nature and attributes, are of profound piety and deeds of virtue. They are the enlightened beings, who have been born as the sons of the adorable Supreme Self. 5

Distinguished by their varied forms, they have sprung from the adorable Supreme Self - from the celestial Lord. They are the celebrators of ninefold gaits, and the tenfold gaits; accompanied by the divine powers, they bestow wealth. 6

By the grace of the resplendent Self, these accepters of oblations have emptied the pastures, crowded with cattle (horses and cows); they give us a thousand fully-grown cattle and wealth and for this, they ḥave become famous among enlightened bounties. 7

May the descendent of the First Man be quickly born. May his progeny increase like well-watered seed. May he be able to produce thousand and hundred motivities as a present (to the growing society). 8

No one can attain Him, the person of cultured ancestory, even by efforts, like catching of horizon. His liberality has broadened like a river. 9

The assiduous and energetic persons, possessor of numerous cattle and of benevolent nature, have given munificent donations as help (to the common man for his enjoyment). 10

May the man, the donor of the thousand riches, the head of the village, never suffer; may his liberality go spreading in glory with the sun; may Nature's bounties prolong the span of the life of the person of the cultured ancestory; he is, verily, the noble man from whom we constantly obtain strengthening food. 11

(६३) त्रिषष्टितमं सूक्तम्

(१–१७) सप्तदशर्चस्यास्य सूक्तस्य प्लुतो गय ऋषिः । (१–१४, १७) प्रथमादिचतुर्दशर्चां सप्तदश्याश्च विश्वे देवाः, (१५–१६) पञ्चदशीषोडश्योश्च पथ्यास्वस्तिर्देवताः । (१–१४) प्रथमादिचतुर्दशर्चां जगती, (१५) पञ्चदश्या त्रिष्टुब्जगती वा, (१६–१७) षोडशीसप्तदश्योश्च त्रिष्टुप् छन्दांसि ॥

परावतो ये दिधिषन्त आप्यं मनुप्रीतासो जनिमा विवस्वतः ।
ययातेर्ये नहुष्यस्य बर्हिषि देवा आसते ते अधि ब्रुवन्तु नः ॥१॥
विश्वा हि वो नमस्यानि वन्द्या नामानि देवा उत यज्ञियानि वः ।
ये स्थ जाता अदितेरद्भ्यस्परि ये पृथिव्यास्ते म इह श्रुता हवम् ॥२॥
येभ्यो माता मधुमत्पिन्वते पयः पीयूषं द्यौरदितिरद्रिबर्हाः ।
उक्थशुष्मान्वृषभरान्त्स्वप्नसस्ताँ आदित्याँ अनु मदा स्वस्तये ॥३॥
नृचक्षसो अनिमिषन्तो अर्हणा बृहद्देवासो अमृतत्वमानशुः ।
ज्योतीरथा अहिमाया अनागसो दिवो वर्ष्माणं वसते स्वस्तये ॥४॥
सम्राजो ये सुवृधो यज्ञमाययुरपरिह्वृता दधिरे दिवि क्षयम् ।
ताँ आ विवास नमसा सुवृक्तिभिर्महो आदित्याँ अदितिं स्वस्तये ॥५॥

63.

Parāváto yé dídhishanta ā́pyam mánuprītāso jánimā vivásvataḥ | yayā́ter yé náhushyàsya barhíshi devā́ ā́sate té ádhi bruvantu naḥ || 1 || víṣvā hí vo namasyā̀ni vándyā nā́māni devā utá yajñíyāni vaḥ | yé sthá jātā́ áditer adbhyás pári yé prithivyā́s té ma ihá ṣrutā hávam || 2 || yébhyo mātā́ mádhumat pínvate páyaḥ pīyū́shaṃ dyaúr áditir ádribarhāḥ | ukthásushmān vrishabharā́n svápnasas tā́ñ ādityā́ñ ánu madā svastáye || 3 || nṛicákshaso ánimishanto arháṇā bṛihád devā́so amṛitatvám ānaṣuḥ | jyotírathā áhimāyā ánāgaso divó varshmā́ṇaṃ vasate svastáye || 4 || samrā́jo yé suvṛídho yajñám āyayúr áparihvṛitā dadhiré diví kshā́yam | tā́ñ ā́ vivāsa námasā suvṛiktíbhir mahó ādityā́ñ áditiṃ svastáye || 5 || 3 ||

63

Man, being the supreme creation of our Lord, is very much loved and honoured by Nature's bounties, who come from afar. Man is adored by his participations in the sacrifice. May they who are seated on the sacred seats (and occupy privileged positions in society), are well-disciplined and possess good knowledge bless us with their divine words. 1

O divine powers, all your appellations and names are worthy of adorations, praise and reverence; whether you have come forth from heaven, or from firmament, or from earth, may you hear our invocations on this occasion. 2

I offer my reverence to those enlightened sages, to whom the mother earth yields the sweet-flavoured milk, and to whom the cloud-invested sky showers rain, the ambrosia and to those sons of the Mother Infinity, whose strength is the sacred praise, who are the bringers of rain and the performers of good actions. 3

May those widely-enlightened sages be benevolent to us, who are never-slumbering, observers of mankind, worthy of adoration, possessors of the immortal fame, borne on refulgent chariots, possessors of unrestrained intelligence and devoid of sin. They by their habitaion glorify the exalted heavenly places for our well-being. 4

These illustrious sages, princely in enlightenment, radiant with wisdom, and most exalted, have come to bless us in our noble deeds; they are unassailable and abide in the exalted divine places; I invite them and their sons of Eternity with reverence and with praises. They verily worship the Mother Infinity for our well-being. 5

को वः स्तोमं राधति यं जुजोषथ विश्वे देवासो मनुषो यति ष्ठन ।
को वोऽध्वरं तुविजाता अरं करद्यो नः पर्षदत्यंहः स्वस्तये ॥६॥
येभ्यो होत्रां प्रथमामायेजे मनुः समिद्धाग्निर्मनसा सप्त होतृभिः ।
त आदित्या अभयं शर्म यच्छत सुगा नः कर्त सुपथा स्वस्तये ॥७॥
य ईशिरे भुवनस्य प्रचेतसो विश्वस्य स्थातुर्जगतश्च मन्तवः ।
ते नः कृतादकृतादेनसस्पर्यद्या देवासः पिपृता स्वस्तये ॥८॥
भरेष्विन्द्रं सुहवं हवामहेंऽहोमुचं सुकृतं दैव्यं जनम् ।
अग्निं मित्रं वरुणं सातये भगं द्यावापृथिवी मरुतः स्वस्तये ॥९॥
सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम् ।
दैवीं नावं स्वरित्रामनागसमस्रवन्तीमा रुहेमा स्वस्तये ॥१०॥

विश्वे यजत्रा अधि वोचतोतये त्रायध्वं नो दुरेवाया अभिह्रुतः ।
सत्यया वो देवहूत्या हुवेम शृण्वतो देवा अवसे स्वस्तये ॥११॥

kó va stómam rādhati yám jújoshatha víṣve devāso manusho yáti shṭhána | kó vo 'dhvarám tuvijātā áram karad yó naḥ párshad áty áṅhaḥ svastáye || 6 || yébhyo hótrām prathamám āyejé mánuḥ sámiddhāgnir mánasā saptá hótṛibhiḥ | tá ādityā ábhayam ṣárma yachata sugā́ naḥ karta supáthā svastáye || 7 || yá íṣire bhúvanasya prácetaso víṣvasya sthātúr jágataṣ ca mántavaḥ | té naḥ kṛitā́d ákṛitād énasas páry adyā́ devāsaḥ pipṛitā svastáye || 8 || bháreshv índram suhávam havāmahe 'ṅhomúcam sukṛítam daívyam jánam | agním mitrám váruṇam sātáye bhágam dyā́vāpṛithiví marútaḥ svastáye || 9 || sutrā́māṇam pṛithivím dyā́m anehásam suṣármāṇam áditim suprá ṇītim | daívīm nā́vam svaritrā́m ánāgasam ásravantīm ā́ ruhemā svastáye || 10 || 4 ||

víṣve yajatrā ádhi vocatotáye trā́yadhvam no durévāyā abhíhrútaḥ | satyáyā vo devábūtyā huvema ṣṛiṇvató devā ávase svastáye || 11 ||

O illustrious sages, which one among you, many as you are, appreciates the choicest praises here offered. O mighty ones, distinguished for your deep learning, which one among you can prepare such worship as may bear us safe beyond iniquity for our well-being? 6

May those sons of Eternity, who have enkindled the fire of spirituality and who are associated with seven ministrant priests, offer the first oblation with reverential thought. May they bestow upon us prosperity free from peril; may they provide for us pleasant paths, easy to travel for our well-being. 7

May those wise and omniscient sages, who rule over the whole world, stationary and movable, save us from uncommitted and committed sins, and protect us from all sides for our well-being. 8

In our conflicts or struggles of our life, we invoke our Lord (who is known by so many attributive names as) the resplendent one, the deliverer from sin, the virtuous, the divine, the creator, the adorable, the friendly, the venerable, the gracious one. We invoke Him and the heaven and earth for the acquisition of food and luxury and for our well-being. 9

For our weal, may we embark the vessel divine, well-protecting, spacious, shining and unmenaced, full of comforts, seamless, goodly constructed, fitted with fine oars, flawless and never-leaking. 10

O adorable universal divine powers (or O the enlightened persons), may you advise and plead our cause for our protection; preserve us from malignant adversities. May we with sincere invocation call on you, O Nature's bounties, who listen to our praises, for our protection, for our well-being. 11

अपामीवामप विश्वामनाहुतिमपारातिं दुर्विदत्रामघायतः ।
आरे देवा द्वेषो अस्मद्युयोतनोरु णः शर्म यच्छता स्वस्तये ॥१२॥
अरिष्टः स मर्तो विश्व एधते प्र प्रजाभिर्जायते धर्मणस्परि ।
यमादित्यासो नयथा सुनीतिभिरति विश्वानि दुरिता स्वस्तये ॥१३॥
यं देवासोऽवथ वाजसातौ यं शूरसाता मरुतो हिते धने ।
प्रातर्यावाणं रथमिन्द्र सानसिमरिष्यन्तमा रुहेमा स्वस्तये ॥१४॥
स्वस्ति नः पथ्यासु धन्वसु स्वस्त्यप्सु वृजने स्वर्वति ।
स्वस्ति नः पुत्रकृथेषु योनिषु स्वस्ति राये मरुतो दधातन ॥१५॥

स्वस्तिरिद्धि प्रपथे श्रेष्ठा रेक्णस्वत्यभि या वाममेति ।
सा नो अमा सो अरणे नि पातु स्वावेशा भवतु देवगोपा ॥१६॥
एवा प्लतेः सूनुरवीवृधद्वो विश्व आदित्या अदिते मनीषी ।
ईशानासो नरो अमर्त्येनास्तावि जनो दिव्यो गयेन ॥१७॥

ápāmīvām ápa víṣvām ánāhutim ápārātim durvidátrām aghāyatáḥ | āré devā dvésho asmád yuyotanorú ṇaḥ ṣárma yachatā svastáye || 12 || árishṭaḥ sá márto víṣva edhate prá prajábhir jāyate dhármaṇas pári | yám ādityāso náyathā sunītíbhir áti víṣvāni duritá svastáye || 13 || yáṃ devāsó 'vatha vájasātau yáṃ ṣū́rasātā maruto hité dháne | prātaryávāṇaṃ ráthaṃ indra sānasím árishyantam á ruhemā svastáye || 14 || svastí naḥ pathyā́su dhánvasu svasty àpsú vṛijáne svàrvati | svastí naḥ putrakṛithéshu yónishu svastí rāyé maruto dadhātana || 15 ||

svastír íd dhí prápathe ṣréshṭhā réknasvaty abhí yá vāmám éti | sá no amá só áraṇe ní pātu svāveṣá bhavatu devágopā || 16 || evá platéḥ sūnúr avīvṛidhad vo víṣva ādityā adite manīshí | īṣānáso náro ámartyenástāvi jáno divyó gáyena || 17 || 5 ||

O divine powers or enlightened beings, may you keep all diseases far from us; remove all our neglect in respect to our prayers or service. Remove also illiberality and miserliness. May you keep off the malicious enemity of those wicked (persons) from us who wish to do us harm. May you keep far away from us all those who hate us. O Nature's bounties, grant us ample happiness for our well-being. 12

Every mortal, who you, O celestial divine powers (and enlightened persons) guide with good counsels, prospers unharmed, and having performed his duties, flourishes rich with posterity. May you lead him safe over all evils and calamities for his well-being. 13

The (chariot), which, O divine powers, you protect and bless for the supply of spiritual food and which, O vital principles, you guard in the battle for life, for the sake of obtaining blessed wealth – may we mount, O resplendent Lord such an irresistible chariot, which takes off early in the morning and never fails (on the track) for our well-being. 14

O vital principles (or men of spirituality), may we have security and well-being on our roads across the deserts. May we have well-being on our water-ways, even in the hostile surroundings. May we have well-being when our children develop in the mother's wombs; we pray for their safe-delivery; may we have well-being for the acquisition of riches. 15

May everybody's good wishes secure us well-being on our excellent paths. Abounding with wealth, may we proceed to attain the goal of our life. May we have protection on the path that we travel; blessed and protected by Nature's bounties, may we have a pleasant abode, and a security in forests too. 16

O celestial powers and the Mother Eternity, the expert pilot and his assistant, who carry us across the ocean of life, have been magnifying you. Such men with profound richness of wisdom are sent to this world for instructions – all glories to them and to the immortal God. 17

(६४) चतुःषष्टितमं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य प्लातो गय ऋषिः । विश्वे देवा देवताः । (१-११, १३-१५) प्रथमाद्येकादशर्चां त्रयोदश्यादितृचस्य च जगती, (१२, १६-१७) द्वादशीषोडशीसप्तदशीनाञ्च त्रिष्टुप् छन्दसी ॥

कथा देवानां कतमस्य यामनि सुमन्तु नाम शृण्वतां मनामहे ।
को मृळाति कतमो नो मयस्करत्कतम ऊती अभ्या ववर्तति ॥१॥
क्रतूयन्ति क्रतवो हृत्सु धीतयो वेनन्ति वेनाः पतयन्त्या दिशः ।
न मर्डिता विद्यते अन्य एभ्यो देवेषु मे अधि कामा अयंसत ॥२॥
नरा वा शंसं पूषणमगोह्यमग्निं देवेद्धमभ्यर्चसे गिरा ।
सूर्यामासा चन्द्रमसा यमं दिवि त्रितं वातमुषसमक्तुमश्विना ॥३॥
कथा कविस्तुवीरवान्कया गिरा बृहस्पतिर्वावृधते सुवृक्तिभिः ।
अज एकपात्सुहवेभिर्ऋक्वभिरहिः शृणोतु बुध्न्यो हवीमनि ॥४॥
दक्षस्य वादिते जन्मनि व्रते राजाना मित्रावरुणा विवाससि ।
अतूर्तपन्थाः पुरुरथो अर्यमा सप्तहोता विषुरूपेषु जन्मसु ॥५॥

64.

Kathá devánām katamásya yámani sumántu nắma sṛiṇvatám manāmahe | kó mṛiḷāti katamó no máyas karat katamá ūtí abhy ắ vavartati || 1 || kratūyánti krátavo hṛitsú dhītáyo vénanti venắḥ patáyanty ắ díṣaḥ | ná marḍitắ vidyate anyá ebhyo devéshu me ádhi kắmā ayaṅsata || 2 || nárā vā ṣáṅsam pūsháṇam ágohyam agním devéddham abhy àrcase girắ | sū́ryāmắṣā candrámasā yamám diví tritám vắtam ushásam aktúm aṣvínā || 3 || kathắ kavís tuvīrávān káyā girắ bṛihaspátir vāvṛidhate suvṛiktíbhiḥ | ajá ékapāt suhávebhir ṛíkvabhir áhiḥ ṣṛiṇotu budhnyò hávīmani || 4 || dákshasya vādite jánmani vraté rájānā mitrávaruṇā́ vivāsasi | átūrtapanthāḥ pururátho aryamá saptáhotā víshurūpeshu jánmasu || 5 || 6 ||

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Who is that divine among the divines, who hears our invocations? In what manner, may we enunciate his name? Who is the person that shows us compassion? Who, among divines, gives us happiness? and which of them comes out for our protection? 1

The thoughts and desires cherished in our hearts strive to offer worship; (or impel us to noble deeds); they yearn with love and fly to all directions; no other powers exist except them to grant us happiness. My longings and hopes are concentrated upon these divine powers. 2

May you adore with praises that most illustrious and nourishing power; and praise that unapproachable fire divine, kindled by enlightened sages (in their rituals and in their hearts). Also praise the glory of Lord in the sun and in the moon or in several moons (as on some planets), the ordainer of celestial region, the mid-regions, the dawn, the night and the pair of twin divines (i.e. days and nights). 3

How is the all-wise fire divine, associated with other powers, adored? With what sacred hymns the preceptor is magnified? May the supreme Lord be magnified with solemn invocations and prayers; may the cosmic fire hear our invocations at the proper time. 4

O Mother Infinity, you manifest the bright pair of night and day at the time of the rise of the sun. The ordainer, whose course is unchecked, and who delights every one, comes with seven ministering rays, seated in many chariots, to perform his multiform duties. 5

॥७॥ ते नो अर्वन्तो हवनश्रुतो हवं विश्वे शृण्वन्तु वाजिनो मितद्रवः ।
सहस्रसा मेधसाताविव त्मना महो ये धनं समिथेषु जभ्रिरे ॥६॥
प्र वो वायुं रथयुजं पुरंधिं स्तोमैः कृणुध्वं सख्याय पूषणम् ।
ते हि देवस्य सवितुः सवीमनि क्रतुं सचन्ते सचितः सचेतसः ॥७॥
त्रिः सप्त सस्रा नद्यो महीरपो वनस्पतीन्पर्वताँ अग्निमूतये ।
कृशानुमस्तॄन्तिष्यं सधस्थ आ रुद्रं रुद्रेषु रुद्रियं हवामहे ॥८॥
सरस्वती सरयुः सिन्धुरूर्मिभिर्महो महीरवसा यन्तु वक्षणीः ।
देवीरापो मातरः सूदयित्न्वो घृतवत्पयो मधुमन्नो अर्चत ॥९॥
उत माता बृहद्दिवा शृणोतु नस्त्वष्टा देवेभिर्जनिभिः पिता वचः ।
ऋभुक्षा वाजो रथस्पतिर्भगो रण्वः शंसः शशमानस्य पातु नः ॥१०॥

॥८॥ रण्वः संदृष्टौ पितुमाँ इव क्षयो भद्रा रुद्राणां मरुतामुपस्तुतिः ।
गोभिः ष्याम यशसो जनेष्वा सदा देवास इळया सचेमहि ॥११॥

té no árvanto havanaṣrúto hávam víṣve ṣriṇvantu vājíno mitádravaḥ | sahasrasá medhásātāv iva tmánā mahó yé dhánam samithéshu jabhriré || 6 || prá vo vāyúm rathayújam púramdhim stómaiḥ kriṇudhvam sakhyáya pūshánam | té hí devásya savitúḥ sávīmani krátum sácante sacítaḥ sácetasaḥ || 7 || tríḥ saptá sasrá nadyò mahír apó vánaspátīn párvatāñ agním ūtáye | kriṣánum ástrīn tishyàm sadhástha á rudrám rudréshu rudríyam havāmahe || 8 || sárasvatī saráyuḥ síndhur ūrmíbhir mahó mahír ávasá yantu vákshaṇīḥ | devír ápo mātáraḥ sūdayitnvò ghritávat páyo mádhuman no arcata || 9 || utá mātá brihaddivá ṣriṇotu nas tváshṭā devébhir jánibhiḥ pitá vácaḥ | ribhukshá vájo ráthaspátir bhágo raṇváḥ ṣáñsaḥ ṣaṣamānásya pātu naḥ || 10 || 7 ||

raṇváḥ sámdrishṭau pitumáñ iva ksháyo bhadrá rudráṇām marútām úpastutiḥ | góbhiḥ shyāma yaṣáso jáneshv á sádā devāsa íḷayā sacemahi || 11 ||

May all the vigorous horses (of the sun), moving pleasantly, listeners of calls, hear our invocations. They are winners of thousands, enrichers of the place of sacrifice, and they have brought great riches from the battles. 6

May you summon with praises the motivating wind, the one that moves with divine speed, yoking its chariot and invites God, the sustainer and provider of nourishment, for friendship. People with one mind and one thought, inspired by the favouring aid of the supreme impeller, perform their assigned duties. 7

We invoke for our protection the thrice seven flowing rivers (21) and great lakes, the forest trees, the mountains, the all consuming fire, the stars and the vital cosmic power, fierce among all mighty forces and powerful among all powers. 8

May our great rivers, with their mighty roar, and with waves of pure water, come hither for our protection. May these motherly rivers, divine and inspiring, grant to us their water which is rich in sweetness as honey and nourishing as milk. 9

May the great bright shining mother, associated with other divine powers, listen to our invocations; may father, the creator, hear our words; may the lustrous, the nourishing, the gracious adorable Lord of this cosmic chariot protect us, His praisers. 10

Pleasant are the forms of the cloud-bearing winds, carrying stores of provision. Blessed is the favour of these cloud-bearing winds. May we thereby be famed among men by possessing cattle. O divine powers, may we ever approach you with oblations and praises. 11

यां मे धियं मरुत इन्द्र देवा अददात वरुण मित्र यूयम् ।
तां पीपयत पयसेव धेनुं कुविद्गिरो अधि रथे वहाथ ॥१२॥
कुविदङ्ग प्रति यथा चिदस्य नः सजात्यस्य मरुतो बुबोधथ ।
नाभा यत्र प्रथमं संनसामहे तत्र जामित्वमदितिर्दधातु नः ॥१३॥
ते हि द्यावापृथिवी मातरा मही देवी देवाञ्जन्मना यज्ञिये इतः ।
उभे बिभृत उभयं भरीमभिः पुरू रेतांसि पितृभिश्च सिञ्चतः ॥१४॥
वि षा होत्रा विश्वमश्नोति वार्यं बृहस्पतिररमतिः पनीयसी ।
ग्रावा यत्र मधुषुदुच्यते बृहदवीवशन्त मतिभिर्मनीषिणः ॥१५॥

एवा कविस्तुवीरवाँ ऋतज्ञा द्रविणस्युर्द्रविणसश्चकानः ।
उक्थेभिरत्र मतिभिश्च विप्रोऽपीपयद्गयो दिव्यानि जन्म ॥१६॥
एवा प्लतेः सूनुरवीवृधद्वो विश्व आदित्या अदिते मनीषी ।
ईशानासो नरो अमर्त्येनास्तावि जनो दिव्यो गयेन ॥१७॥

yám me dhíyam máruta índra dévā ádadāta varuṇa mitra yūyám | tám pīpayata páyaseva dhenúm kuvíd gíro ádhi ráthe váhātha || 12 || kuvíd aṅgá práti yáthā cid asyá naḥ sajātyàsya maruto búbodhatha | nábhā yátra prathamám saṃnásāmahe tátra jāmitvám áditir dadhātu naḥ || 13 || té hí dyā́vāpṛithiví mātárā mahí deví devā́ñ jánmanā yajñíye itáḥ | ubhé bibhṛita ubháyam bhárīmabhiḥ purū́ rétāṅsi pitṛíbhiṣ ca siñcataḥ || 14 || ví shā́ hótrā víṣvam aṣnoti vā́ryam bṛíhaspátir arámatiḥ pánīyasī | grā́vā yátra madhushúd ucyáte bṛihád ávīvaṣanta matíbhir manīshíṇaḥ || 15 ||

evā́ kavís tuvīrávāñ ṛitajñā́ dravinasyúr drávinasaṣ cakānáḥ | ukthébhir átra matíbhiṣ ca vípró 'pīpayad gáyo divyā́ni jánma || 16 || evā́ platéḥ sūnúr — || 17 || 8 ||

O people, O men of resplendence, enlightenment, vitality, virtue, and friendship, may you bestow your reward of wisdom upon me, healthy and sweet like milk. You have been repeatedly conveying my prayers to our Lord, as if, carrying them far on your chariots. 12

O dear enlightened people, may you ever awaken our spirits and establish among us friendly relationship with (the supreme Lord); may the Mother Infinity grant us blessings (divine powers) at the navel of our hearts, where sprouts forth the divine bliss of immortality. 13

May the fatherly heaven and motherly earth, mighty, divine and worthy of adoration, come with the group of cosmic divine powers; both of them cherish the two (living and non-living) with various nutriments, Associated with Nature's bounties, they shed abundant rain of virality. 14

This divine speech, the voice of invocation, procures for us all desirable good riches. She grants wisdom, is protectress of the mighty, is never ceasing and is panegyrist of divine forces. She comes out in sweet notes when the plant of elixir is pressed between the stones, and the devotional love comes forth as the sweet sap. The pious persons, by their praises, make every one desirous (of devotional invocations). 15

The pious sages with a full control on vital and mental systems, eloquent in laudation, conversant with eternal order, desiring wealth, wisdom and other riches, propitiates the celestial divine with prayers and praises. 16

O infinite divinity and universal forces, thus the enlightened sages and their children have been invoking you with earnestness. People become rich through the blessings of those who have earned immortality by their divine deeds, and of those whose qualities have been extolled by the sage having a full control on his vital and mental systems. 17

(६५) पञ्चषष्टितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य वासुक्रो वसुकर्ण ऋषिः । विश्वे देवा देवताः । (१–१४) प्रथमादिचतुर्दशर्चां जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

अग्निरिन्द्रो वरुणो मित्रो अर्यमा वायुः पूषा सरस्वती सजोषसः ।
आदित्या विष्णुर्मरुतः स्वर्बृहत्सोमो रुद्रो अदितिर्ब्रह्मणस्पतिः ॥१॥
इन्द्राग्नी वृत्रहत्येषु सत्पती मिथो हिन्वाना तन्वा३ समोकसा ।
अन्तरिक्षं मह्या पप्रुरोजसा सोमो घृतश्रीर्महिमानमीरयन् ॥२॥
तेषां हि मह्ना महतामनर्वणां स्तोमाँ इयर्म्यृतज्ञा ऋतावृधाम् ।
ये अप्सवमर्णवं चित्रराधसस्ते नो रासन्तां महये सुमित्र्याः ॥३॥
स्वर्णरमन्तरिक्षाणि रोचना द्यावाभूमी पृथिवीं स्कम्भुरोजसा ।
पृक्षा इव महयन्तः सुरातयो देवाः स्तवन्ते मनुषाय सूरयः ॥४॥
मित्राय शिक्ष वरुणाय दाशुषे या सम्राजा मनसा न प्रयुच्छतः ।
ययोर्धाम धर्मणा रोचते बृहद्ययोरुभे रोदसी नाधसी वृतौ ॥५॥

या गौर्वर्तनिं पर्येति निष्कृतं पयो दुहाना व्रतनीरवारतः ।
सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्धविषा विवस्वते ॥६॥

65.

Agnír índro váruṇo mitró aryamá̄ vāyúḥ pūshá sárasvatī sajóshasaḥ | ādityá víshṇur marútaḥ svàr bṛihát sómo rudró áditir bráhmaṇas pátiḥ || 1 || indrāgní vṛitrahátyeshu sátpatī mithó hinvāná tanvà sámokasā | antáriksham máhy á paprur ójasā sómo ghṛitasrír mahimánam īráyan || 2 || téshāṃ hí mahná mahatám anarváṇāṃ stómāñ íyarmy ṛitajñá ṛitāvṛídhām | yé apsavám arṇaváṃ citrárādhasas té no rāsantām maháye sumitryáḥ || 3 || svàrṇaram antárikshāṇi rocaná dyávābhúmī pṛithivíṃ skambhur ójasā | pṛikshá iva maháyantaḥ surātáyo devá stavante mánushāya sūráyaḥ || 4 || mitráya ṣiksha váruṇāya dāṣúshe yá samrájā mánasā ná prayúchataḥ | yáyor dháma dhármaṇā rócate bṛihád yáyor ubhé ródasī nádhasī vṛítau || 5 || ॰ ||

yá gaúr vartaním paryéti nishkṛitám páyo dúhānā vratanír avārátaḥ | sá prabruvāṇá váruṇāya dāṣúshe devébhyo dāṣad dhavíshā vivásvate || 6 ||

65

May Nature's bounties, such as fire, lightning, water, the sun, ordainer, wind, nourisher, divine speech, solar radiations, the sky, the cloud, the firmament, the healing aid, vital breath, and also the Mother Infinity and the lord of our great universe, be of one consent (in awarding us the blessings). 1

The divine lightning and fire, protectors of the virtuous, staying side by side, and mutually invigorating, have filled the mighty firmament with their full power at the time of destroying dark evil forces, and the divine elixir, blent with moisture, puts forth its majestic power. 2

Knowing the secret of eternal laws, I chant the hymn of praise to these law-strengtheners, the unassailable divine powers, majestic in greatness. In their wondrous bounty, they sustain the plasma of the firmament. May they, as loving friends, confer prosperity on us for our popularity. 3

They, with their might, sustain the sun, the leader of all, the lustrous spheres of the firmament – the heaven, the earth – and the vast sky. These bounteous divines are most liberal to men, as the fleet-footed steads, who serve their masters well. 4

May you offer oblations to the friendly and virtuous divines, who as our sovereign lords, never fail to serve their worshippers and are earnest in their task. Through their ever-lasting law, they shine at their places and they are the ones who provide sure refuge to the two worlds (heaven and earth). 5

This earth moves on her appointed track, constantly yielding sweet nourishment and water. With loud voice, she proclaims the power of the sun, the ocean and other divines and helps me, the offerer of oblations. 6

दिवक्षसो अग्निजिह्वा ऋतावृध ऋतस्य योनिं विमृशन्त आसते ।
द्यां स्कभित्व्यप आ चक्रुरोजसा यज्ञं जनित्वी तन्वी नि मामृजुः ॥७॥
परिक्षिता पितरा पूर्वजावरी ऋतस्य योना क्षयतः समोकसा ।
द्यावापृथिवी वरुणाय सव्रते घृतवत्पयो महिषाय पिन्वतः ॥८॥
पर्जन्यावाता वृषभा पुरीषिणेन्द्रवायू वरुणो मित्रो अर्यमा ।
देवाँ आदित्याँ अदितिं हवामहे ये पार्थिवासो दिव्यासो अप्सु ये ॥९॥
त्वष्टारं वायुमृभवो य ओहते दैव्या होतारा उषसं स्वस्तये ।
बृहस्पतिं वृत्रखादं सुमेधसमिन्द्रियं सोमं धनसा उ ईमहे ॥१०॥

ब्रह्म गामश्वं जनयन्त ओषधीर्वनस्पतीन्पृथिवीं पर्वताँ अपः ।
सूर्यं दिवि रोहयन्तः सुदानव आर्या व्रता विसृजन्तो अधि क्षमि ॥११॥
भुज्युमंहसः पिपृथो निरश्विना श्यावं पुत्रं वध्रिमत्या अजिन्वतम् ।
कमद्युवं विमदायोहथुर्युवं विष्णाप्वं विश्वकायाव सृजथः ॥१२॥

divákshaso agnijihvá ṛitā-
vṛídha ṛitásya yónim vimṛiṣanta āsate | dyáṃ skabhitvy
àpá á cakrur ójasā yajñáṃ janitví tanvì ní māmṛijuḥ || 7 ||
parikshítā pitárā pūrvajávarī ṛitásya yónā kshayataḥ sámo-
kasā | dyávāpṛithiví várunāya sávrate ghṛitávat páyo ma-
hisháya pinvataḥ || 8 || parjányāvátā vṛishabhá purīshíṇen-
dravāyú váruṇo mitró aryamá | deváñ ādityáñ áditiṃ ha-
vāmahe yé párthivāso divyáso apsú yé || 9 || tvásht̤āraṃ
vāyúm ṛibhavo yá óhate daívyā hótārā ushásaṃ svastáye |
bṛíhaspátiṃ vṛitrakhādáṃ sumedhásam indriyáṃ sómaṃ
dhanasá u īmahe || 10 || 10 ||

bráhma gám áṣvaṃ janáyanta óshadhīr vánaspátīn pṛi-
thivím párvatāñ apáḥ | súryaṃ diví roháyantaḥ sudánava
áryā vratá visṛijánto ádhi kshámi || 11 || bhujyúm áñhasaḥ
pipṛitho nír aṣvinā ṣyávaṃ putráṃ vadhrimatyá ajinvatam |
kamadyúvaṃ vimadáyohathur yuváṃ vishṇāpvàṃ víṣvakā-
yáva sṛijathaḥ || 12 ||

These divine forces, who have tongues of fiery flames, dwell in celestial regions. They are augmenters of benevolent works and seekers of the prime place of the eternal truth. They sustain heaven and bring rain-waters with their strength. They generate the cosmic activity and decorate their persons with it. 7

Born in distant ancient times, these encompassing parents (heaven and earth) cover, as if, a common dwelling and sit down to attend the cosmic sacrifice. Engaged in a common cosmic observance, they supply nourishing water to the adorable ocean. 8

We invoke the cloud-bearing winds, who are the showerers of rain; we invoke lightning and the wind; we also invoke the ocean, the sun, the ordainer; and those who are on this earth, beneath the waters or up in the heaven. We invoke as well the Mother Infinity and the solar rays of the celestial region. 9

Desirous of blessings, we solicit that blissful elixir, a favourite of the resplendent self. O men of wisdom, for your welfare, we invoke the sun, and the divine performers of sacrifice, and we also invoke the dawn. With loving regards, we also invoke our Lord who is the dispeller of dark evils and a lover of resplendence. 10

The eternal forces generate food, milk, energy, herbs, medicine, the forest trees, the earth, the waters and the hills. The same bounties make the sun mount to heaven; again the same natural powers spread on the earth the net-work of sacred sacrifices. 11

O twin divines, you liberate the dealer in luxuries from distress; you animate the virility of the fertile earth. You help the loving person by selecting out for him a handsome lady. You also send timely rains to an agriculturist who toils on land. 12

पावीरवी तन्यतुरेकपादजो दिवो धर्ता सिन्धुरापः समुद्रियः ।
विश्वे देवासः शृणवन्वचांसि मे सरस्वती सह धीभिः पुरंध्या ॥१३॥
विश्वे देवाः सह धीभिः पुरंध्या मनोर्यजत्रा अमृता ऋतज्ञाः ।
रातिषाचो अभिषाचः स्वर्विदः स्वर्गिरो ब्रह्म सूक्तं जुषेरत ॥१४॥
देवान्वसिष्ठो अमृतान्ववन्दे ये विश्वा भुवनाभि प्रतस्थुः ।
ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥१५॥

pávīravī tanyatúr ékapād ajó divó dhartá síndhur ápaḥ samudríyaḥ | víṣve devásaḥ ṣriṇavan vácānsi me sárasvatī sahá dhībhíḥ púraṃdhyā || 13 || víṣve deváḥ sahá dhībhíḥ púraṃdhyā mánor yájatrā amṛítā ṛitajñáḥ | rātisháco abhishácaḥ svarvídaḥ svàr gíro bráhma sūktáṃ jusherata || 14 || deván vásishṭho amṛítān vavande yé víṣvā bhúvanābhí pratasthúḥ | té no rāsantām urugāyám adyá yūyám pāta svastíbhiḥ sádā naḥ || 15 || 11 ||

(६६) षट्षष्टितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य वासुक्रो वसुकर्ण ऋषिः । विश्वे देवा देवताः । (१-१४) प्रथमादिचतुर्दशर्चां जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

देवान्हुवे बृहच्छ्रवसः स्वस्तये ज्योतिष्कृतो अध्वरस्य प्रचेतसः ।
ये वावृधुः प्रतरं विश्ववेदस इन्द्रज्येष्ठासो अमृता ऋतावृधः ॥१॥
इन्द्रप्रसूता वरुणप्रशिष्टा ये सूर्यस्य ज्योतिषो भागमानशुः ।
मरुद्गणे वृजने मन्म धीमहि माघोने यज्ञं जनयन्त सूरयः ॥२॥

66.

Deván huve bṛihácchravasaḥ svastáye jyotishkṛíto adhvarásya prácetasaḥ | yé vāvṛidhúḥ pratarám viṣvávedasa índrajyeshṭhāso amṛítā ṛitāvṛídhaḥ || 1 || índraprasūtā váruṇa-prasishṭā yé sūryasya jyótisho bhāgám ānaṣúḥ | marúdgaṇe vṛijáne mánma dhīmahi mághone yajñám janayanta sūráyaḥ || 2 ||

May all the divine powers, lightning, thunder, the sun, rivers, celestial waters, the ocean, the divine speech, full of wisdom and pious deeds, hear my invocations. 13

May all divine powers, thoughtful and benevolent, possessors of immortal bliss and observers of eternal laws, givers of gifts, and seekers of heavenly light accept with grace and love, my hymns, my prayers and my songs of praises. 14

The most enlightened one, among us, propitiates those immortal divines, who have attained high positions in all spheres of learning. May they this day grant us the widely — famed intellectual food; may they always cherish us with blessings. 15

66

For our prosperity, I invoke Nature's bounties, the diffuser of divine light, well-skilled in cosmic creation and possessor of lofty glory. These are the masters of all sorts of wealth, immortal, strengtheners of eternal laws. They enhance their strength in the leadership of the resplendent Lord. 1

They are the strong groups of vital principles for whom we offer this hymn. They are attached to the resplendent Lord. They are inspired by the radiant sun and instructed by the celestial waters. They get for themselves a share of light from the sun. 2

इन्द्रो वसुभिः परि पातु नो गयमादित्यैर्नो अदितिः शर्म यच्छतु ।
रुद्रो रुद्रेभिर्देवो मृळयाति नस्त्वष्टा नो ग्नाभिः सुविताय जिन्वतु ॥३॥
अदितिर्द्यावापृथिवी ऋतं महदिन्द्राविष्णू मरुतः स्वर्बृहत् ।
देवाँ आदित्याँ अवसे हवामहे वसून्रुद्रान्त्सवितारं सुदंससम् ॥४॥
सरस्वान्धीभिर्वरुणो धृतव्रतः पूषा विष्णुर्महिमा वायुरश्विना ।
ब्रह्मकृतो अमृता विश्ववेदसः शर्म नो यंसन्त्रिवरूथमंहसः ॥५॥

॥१२॥ वृषा यज्ञो वृषणः सन्तु यज्ञिया वृषणो देवा वृषणो हविष्कृतः ।
वृषणा द्यावापृथिवी ऋतावरी वृषा पर्जन्यो वृषणो वृषस्तुभः ॥६॥
अग्नीषोमा वृषणा वाजसातये पुरुप्रशस्ता वृषणा उप ब्रुवे ।
यावीजिरे वृषणो देवयज्यया ता नः शर्म त्रिवरूथं वि यंसतः ॥७॥
धृतव्रताः क्षत्रिया यज्ञनिष्कृतो बृहद्दिवा अध्वराणामभिश्रियः ।
अग्निहोतार ऋतसापो अद्रुहोऽपो असृजन्ननु वृत्रतूर्ये ॥८॥

índro vásubhiḥ pári pātu no gáyam ādityair no áditiḥ sárma yachatu | rudró rudrébhir devó mṛiḷayāti nas tváshṭā no gnā́bhiḥ suvitā́ya jinvatu || 3 || áditir dyā́vāpṛithiví ṛitám mahád índrāvíshṇū marútaḥ svàr bṛihát | devā́ñ ādityā́ñ ávase havāmahe vásūn rudrán savitā́raṃ sudáṅsasam || 4 || sárasvān dhībhír váruṇo dhṛitávrataḥ pūshā́ víshṇur mahimā́ vāyúr aṣvínā | brahmakṛíto amṛítā viṣvávedasaḥ ṣárma no yaṅsan trivárūtham áṅhasaḥ || 5 || 12 ||

vṛíshā yajñó vṛíshaṇaḥ santu yajñíyā vṛíshaṇo devā́ vṛíshaṇo havishkṛítaḥ | vṛíshaṇā dyā́vāpṛithiví ṛitā́varī vṛíshā parjányo vṛíshaṇo vṛishastúbhaḥ || 6 || agníshómā vṛíshaṇā vā́jasātaye purupraṣastā́ vṛíshaṇā úpa bruve | yā́v ījiré vṛíshaṇo devayajyáyā tā́ naḥ ṣárma trivárūthaṃ vi yaṅsataḥ || 7 || dhṛitávratāḥ kshatríyā yajñanishkṛíto bṛihaddivā́ adhvarā́ṇām abhiṣríyaḥ | agníhotāra ṛitasā́po adrúho 'pó asṛijann ánu vṛitratū́rye || 8 ||

May the resplendent Lord, associated with wealth and abodes, keep our body safe and may the Mother Infinity with the shining solar rays grant us happiness. May the divine Lord of justice in accord with the prescribed laws favour us and may the creator in alliance with loving virtues bless us for an all-round success. 3

The Mother Infinity, the heaven and earth, the eternal laws, the lightning and the wind and the vital principles (are radiant and supreme by their innate nature). We invoke the solar rays, lord of vital systems, lord of justice, the supreme performer of wondrous deeds for our protection. 4

May the wise and vigorous ocean, rigid and firm in discipline, may that nourisher, the all-pervading wind, the twin divines, the bestowers of food on worshippers, the possessor of wealth, grant us the triply-guarding protection from distress. 5

May our sacred worship be a showerer of happiness, may our performers of sacred worship be showerers of bliss, and may the presenters of oblation be showerers of rewards. May heaven and earth be true to eternal law; may the clouds be showerers of rains and may those whc glorify the showerer be themselves showerers of happiness. 6

I glorify the mighty fire divine and Lord of bliss for obtaining wealth and strength. They are the mighty showerers whom all glorify. May they provide us shelter with a triple protection. They are the ones whom the powerful sages serve while they worship the divine forces. 7

When the obstructing forces are destroyed, these Nature's bounties, determined in their action, brave in battles, accomplishers of sacred noble deeds, possessors of great splendour, recipients of the sacred deeds, free from falsehood and hatred, shower rain waters in the leadership of our adorable Lord. 8

द्यावापृथिवी जनयन्नभि व्रताप ओषधीर्वनिनानि यज्ञिया ।
अन्तरिक्षं स्व१रा पप्रुरूतये वशं देवासस्तन्वी३ नि मामृजुः ॥९॥
धर्तारो दिव ऋभवः सुहस्ता वातापर्जन्या महिषस्य तन्यतोः ।
आप ओषधीः प्र तिरन्तु नो गिरो भगो रातिर्वाजिनो यन्तु मे हवम् ॥१०॥

समुद्रः सिन्धू रजो अन्तरिक्षमज एकपात्तनयित्नुरर्णवः ।
अहिर्बुध्न्यः शृणवद्वचांसि मे विश्वे देवास उत सूरयो मम ॥११॥
स्याम वो मनवो देववीतये प्राञ्चं नो यज्ञं प्र णयत साधुया ।
आदित्या रुद्रा वसवः सुदानव इमा ब्रह्म शस्यमानानि जिन्वत ॥१२॥
दैव्या होतारा प्रथमा पुरोहित ऋतस्य पन्थामन्वेमि साधुया ।
क्षेत्रस्य पतिं प्रतिवेशमीमहे विश्वान्देवाँ अमृताँ अप्रयुच्छतः ॥१३॥
वसिष्ठासः पितृवद्वाचमक्रत देवाँ ईळाना ऋषिवत्स्वस्तये ।
प्रीता इव ज्ञातयः काममेत्यास्मे देवासोऽव धूनुता वसु ॥१४॥
देवान्वसिष्ठो अमृतान्ववन्दे ये विश्वा भुवनाभि प्रतस्थुः ।
ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥१५॥

dyávāpṛithiví janayann abhí vratápa
óshadhīr vanínāni yajñíyā | antárikshaṃ svàr á paprur ūtáye
vásaṃ devásas tanvì ní māmṛijuḥ || 9 || dhartáro divá ṛibhá-
vaḥ suhástā vātāparjanyá mahishásya tanyatóḥ | ápa ósha-
dhīḥ prá tirantu no gíro bhágo rātír vājíno yantu me há-
vam || 10 || 13 ||

samudráḥ síndhū rájo antáriksham ajá ékapāt tanayitnúr
arṇaváḥ | áhir budhnyàḥ ṣṛiṇavad vácāṅsi me víṣve devása
utá sūráyo máma || 11 || syā̀ma vo mánavo devávītaye
práñcaṃ no yajñám prá ṇayata sādhuyá | ádityā rúdrā
vásavaḥ súdānava imá bráhma ṣasyámānāni jinvata || 12 ||
daívyā hótārā prathamá puróhita ṛitásya pánthām ánv emi
sādhuyá | kshétrasya pátim prátiveṣam īmahe víṣvān deváñ
amṛítāñ áprayuchataḥ || 13 || vásishṭhāsaḥ pitṛivád vácam
akrata deváñ íḷānā ṛishivát svastáye | prītá iva jñātáyaḥ
kámam étyāsmé devāsó 'va dhūnutā vásu || 14 || deván vá-
sishṭho amṛítān vavande — || 15 || 14 ||

The enlightened forces have engaged the heaven and earth with their respective functions. The waters, the plants and the sacred trees are also engendered in their turn. They fill the firmament with heavenly lustre for the protection; they provide grace to the sacrifices while enhancing their own form. 9

May the radiant rays which sustain the shining celestial region and divine winds, as well as, the clouds along with thunder, the waters and the plants, promote the songs we sing. May the gracious bounties, ordainer and powerful divine forces come to us in response to our invocation. 10

May the ocean, the sea, the regions, the firmament, the sun, the thunder, and the celestial vapours, the deep clouds of the sky and all the divine powers and wise enlightened persons listen to my words. 11

May we, the enlightened men, be worshippers of the divine powers and accomplish the sacred deeds with pure and pious mind. O lord of sunshine, the vital elements, provider of comforts, the granter of gifts, may you all inspire the holy hymn which we are singing now. 12

I obey the true celestial invokers and priests of cosmic worship and follow the path of true eternal law with a pure heart. We pray to Him who is our Lord and who abides in the inner chamber of our heart; and we pray to all immortal divine powers who are ever-vigilant and alert. 13

The most pious sages raise their voices in worship to Nature's bounties like their fore-fathers and ancient seers for the welfare of mankind. O bounteous divine, may you come at our invocation like friendly fellow-brothers and shower riches on us from all sides. 14

I, the most pious sage, offer reverence to those immortal divine (forces) who sustain all the regions of the universe. May they, this day, grant us vast riches and comforts. May you all, O divine, cherish us as ever with more and more of blessings. 15

(६७) सप्तषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसोऽयास्य ऋषिः । बृहस्पतिर्देवता । त्रिष्टुप् छन्दः ॥

इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत् ।
तुरीयं स्विज्जनयद्विश्वजन्योऽयास्य उक्थमिन्द्राय शंसन् ॥१॥
ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।
विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त ॥२॥
हंसैरिव सखिभिर्वावदद्भिरश्मन्मयानि नहना व्यस्यन् ।
बृहस्पतिरभिकनिक्रदद्गा उत प्रास्तौदुच्च विद्वाँ अगायत् ॥३॥
अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।
बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्रा आकर्वि हि तिस्र आवः ॥४॥
विभिद्या पुरं शयथेमपाचीं निस्त्रीणि साकमुदधेरकृन्तत् ।
बृहस्पतिरुषसं सूर्यं गामर्कं विवेद स्तनयन्निव द्यौः ॥५॥
इन्द्रो वलं रक्षितारं दुघानां करेणेव वि चकर्ता रवेण ।
स्वेदाञ्जिभिराशिरमिच्छमानोऽरोदयत्पणिमा गा अमुष्णात् ॥६॥

67.

Imā́m dhíyam saptáṣírshṇīm pitā́ na ṛitáprajātām bṛihatī́m avindat | turī́yaṃ svij janayad viṣvájanyo 'yā́sya ukthám índrāya ṣáṅsan || 1 || ṛitáṃ ṣáṅsanta ṛijú dī́dhyānā divás putrā́so ásurasya vīrā́ḥ | vípram padám áṅgiraso dádhānā yajñásya dhā́ma prathamám mananta || 2 || haṅsaír iva sákhibhir vā́vadadbhir aṣmanmáyāni náhanā vyásyan | bṛíhaspátir abhikánikradad gā́ utá prā́staud úc ca vidvā́ṅ agāyat || 3 || avó dvā́bhyām pará ékayā gā́ gúhā tíshṭhantīr ánṛitasya sétau | bṛíhaspátis támasi jyótir ichánn úd usrā́ ā́kar ví hí tisrá ā́vaḥ || 4 || vibhídyā púraṃ ṣayáthem ápācīṃ nís trī́ṇi sākám udadhér akṛintat | bṛíhaspátir ushásaṃ sū́ryaṃ gā́m arkáṃ viveda stanáyann iva dyaúḥ || 5 || índro valáṃ rakshitā́raṃ dúghānām karéṇeva ví cakartā rávena | svédāñjibhir āṣíram ichámānó 'rodayat paṇím ā́ gā́ amushṇāt || 6 || 15 ||

67

The most ancient father of ours, (the Supreme Lord) reveals for us, this divine knowledge, manifested in seven metres, and the inspirer of eternal truth. The devotee, who is firm in mind and friend of all men continues to sing these hymns over and again down to the fourth generation (and the successive ones as well), glorifying the nature of our resplendent Lord 1

The austere fire-priests, descendents of brave divine sages, the performers of sacred rites, shall continue to recite these hymns of praise, down to posterity, reflecting correctly the inner meanings, and upholding the intelligent base (of a noble life). 2

The supreme precepter along with his associates sings and discusses enthusiastically among the group with swan-like voices. They throw open the cattlefolds (the virtues overshadowed by vices). The preceptor calls aloud the cows, and releases them from captivity. On their recovery, he sings the praises of our Lord, and chants the hymns. 3

The wise preceptor discovers the sacred knowledge which is hidden under the cover of falsehood (like cows hidden in a dark cave). There are two doors leading to the dark place of hiding just below the cave and the third one that leads to the top. The preceptor throws open all the three doors. 4

Resting close to it, the supreme preceptor demolishes the western city, and wrests at once from the demon of evil darkness the three — the dawn, the sun and earth. He then thunders like the heaven, and proclaims the release of the sun. 5

The resplendent Supreme cleaves the dark clouds with His voice, as if, with an armed hand. He is the defender of milch-kine, and is ever eager to enjoy the mixture (of milk and elixir). Associated with perspiring vital principles, he destroys niggardly miser forces and successfully liberates the cows (the virtuous instincts). 6

स ईं सत्येभिः सखिभिः शुचद्भिर्गोधायसं वि धनसैरदर्दः ।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्घर्मस्वेदेभिर्द्रविणं व्यानट् ॥७॥
ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः ।
बृहस्पतिर्मिथोअवद्यपेभिरुदुस्रिया असृजत स्वयुग्भिः ॥८॥
तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे ।
बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु मदेम जिष्णुम् ॥९॥
यदा वाजमसनद्विश्वरूपमा द्यामरुक्षदुत्तराणि सद्म ।
बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो बिभ्रतो ज्योतिरासा ॥१०॥

सत्यामाशिषं कृणुता वयोधै कीरिं चिद्ध्यवथ स्वेभिरेवैः ।
पश्चा मृधो अप भवन्तु विश्वास्तद्रोदसी शृणुतं विश्वमिन्वे ॥११॥
इन्द्रो मह्ना महतो अर्णवस्य वि मूर्धानमभिनदर्बुदस्य ।
अहन्नहिमरिणात्सप्त सिन्धून्देवैर्द्यावापृथिवी प्रावतं नः ॥१२॥

sá īṃ satyébhiḥ sákhibhiḥ ṣucádbhir gódhāyasaṃ ví dhanasaír adardaḥ | bráhmaṇas pátir vṛíshabhir varáhair gharmásvedebhir drávinaṃ vy ānaṭ || 7 || té satyéna mánasā gópatiṃ gá iyānása ishaṇayanta dhībhíḥ | bṛihaspátir mithóavadyapebhir úd usríyā asṛijata svayúgbhiḥ || 8 || táṃ vardháyanto matíbhiḥ ṣivábhiḥ siṅhám iva nánadataṃ sadhásthe | bṛihaspátiṃ vṛíshaṇaṃ ṣúrasātau bháre-bhare ánu madema jishṇúm || 9 || yadá vájam ásanad viṣvárūpam á dyám árukshad úttarāṇi sádma | bṛihaspátiṃ vṛíshaṇaṃ vardháyanto nánā sánto bíbhrato jyótir āsá || 10 ||

satyám āṣíshaṃ kṛiṇutā vayodhaí kīríṃ cid dhy ávatha svébhir évaiḥ | paṣcá mṛídho ápa bhavantu víṣvās tád rodasī ṣṛiṇutaṃ viṣvaminvé || 11 || índro mahná maható arṇavásya ví mūrdhánam abhinad arbudásya | áhann áhim áriṇāt saptá síndhūn devaír dyāvāpṛithivī právataṃ naḥ || 12 || 16 ||

He, associated with bright, wealth-winning faithful friends, destroys the detainer of the cows. The Supreme Lord with the showerers of fortunes, and with water-laden clouds, acquires all the wealth. 7

They, eager to obtain the bright light, offer reverence to the Lord of radiance through their faithful spirit and pious actions. Our Lord, the preceptor, with his self-yoked associates, mutually defending each other from reproach, sets free the kine. 8

May we glorify the victorious preceptor who roars like a lion in the cosmos and who is the showerer of rains; may we exalt Him and augment His glory in our congregations with auspicious praises. 9

When he grants many-fold riches and ascends to heaven and its most lofty mansions, men praise the mighty preceptor who brings the light from several regions within the reach of mankind. 10

May you, (O divines), make true your blessings for giving fruit to us and protect the humble devotees with your aid in your usual manner. May we have strength enough to face all our adversities; may we succeed in driving them back. O Heaven and Earth, friendly to all, may you hear our invocations. 11

The resplendent sun cleaves asunder the head of the devils, the monster obstructing the rain water. He destroys wicked forces and sets free the seven rivers of cosmos; O heaven and earth, may you protect us with all your divine aids. 12

(६८) अष्टषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसोऽयास्य ऋषिः । बृहस्पतिर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।
गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्यर्का अनावन् ॥१॥
सं गोभिराङ्गिरसो नक्षमाणो भग इवेदर्यमणं निनाय ।
जने मित्रो न दंपती अनक्ति बृहस्पते वाजयाशूँरिवाजौ ॥२॥
साध्वर्या अतिथिनीरिषिराः स्पार्हाः सुवर्णा अनवद्यरूपाः ।
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः ॥३॥
आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उद्नेव वि त्वचं बिभेद ॥४॥
अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत् ।
बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र आ गाः ॥५॥
यदा वलस्य पीयतो जसुं भेद्बृहस्पतिरग्नितपोभिरर्कैः ।
दद्भिर्न जिह्वा परिविष्टमाददाविर्निधीँरकृणोदुस्रियाणाम् ॥६॥

68.

Udaprúto ná váyo rákshamāṇā vā́vadato abhríyasyeva ghóshāḥ | giribhrájo nórmáyo mádanto bṛíhaspátim abhy àrká anāvan || 1 || sáṃ góbhir āṅgirasó nákshamāṇo bhága ivéd aryamáṇam ninā́ya | jáne mitró ná dámpatī anakti bṛíhaspate vājáyāśū́ṅr ivājaú || 2 || sādhvaryā́ atithínīr ishirā́ spārhā́ḥ suvárṇā anavadyárūpāḥ | bṛíhaspátiḥ párvatebhyo vitū́ryā nír gā́ ūpe yávam iva sthivíbhyaḥ || 3 || āprushāyán mádhuna ṛitásya yónim avakshipánn arká ulkā́m iva dyóḥ | bṛíhaspátir uddhárann áśmano gā́ bhū́myā udnéva ví tvácam bibheda || 4 || ápa jyótishā támo antárikshād udnáḥ śī́pālam iva vā́ta ājat | bṛíhaspátir anumṛíśyā valásyābhrám iva vā́ta ā́ cakra ā́ gā́ḥ || 5 || yadā́ valásya pī́yato jásum bhéd bṛíhaspátir agnitápobhir arkaíḥ | dadbhír ná jihvā́ párivishṭam ā́dad āvír nidhī́ṅr akṛiṇod usríyāṇām || 6 || 17 ||

68

The chanting of the delightful devotees glorifies the Lord of the universe, like birds keeping their watch and flying just over water; again, like the loud voices of the thundering rain-clouds, and again like the merry streams bursting forth in channels from the mountains. 1

The devotee secures the affection of the law – giver Lord through the divine hymns of speech, just as the sun meets the people with the rays; in the same way, husband is united with his wife. O Lord Supreme, may you send your wide-spread glory to your worshippers, as a warrior sends his horses to a battle. 2

The supreme sun first makes a search of cows (i.e. rays or the lost wisdom), and finds them hidden in the caves of mountains (i.e. behind the clouds); he recovers and extricates these (cows or rays) which furnish pure milk (or rays furnishing light), ever in motion, worthy of search, worth coveting, of splendid colours, and of exceptional forms. They are set free (from hiding) as barley from the granaries. 3

The supreme sun with the sweet rays scatters the receptacle of rain and saturates the earth, as if, he rovers the cattle from the rock, or a meteor from the sky. Just as the cattle with the hoofs rend the skin of the earth, so the rain is released from clouds. 4

He, the Supreme, drives away the darkness from the firmament with His radiance, as the gale blows the unwanted grass from the river. After a careful thought, He sweeps the cows (or rays) stolen by the demon and kept hidden, and takes their possession,-just as the wind sweeps the clouds. 5

When the Supreme Lord demolishes with His rays, burning like fire, the weapons of the malignant dark demon, He devours him together with his followers as the tongues consume all that comes under the teeth. Finally He reveals the hidding place of the kine. 6

॥१८॥ बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत् ।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः पर्वतस्य त्मनाजत् ॥७॥
अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।
निष्टज्जभार चमसं न वृक्षाद्बृहस्पतिर्विरवेणा विकृत्य ॥८॥
सोषामविन्दत्स स्वः सो अग्निं सो अर्केण वि बबाधे तमांसि ।
बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार ॥९॥
हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकृपयद्वलो गाः ।
अनानुकृत्यमपुनश्चकार यात्सूर्यामासा मिथ उच्चरातः ॥१०॥

अभि श्यावं न कृशनेभिरश्वं नक्षत्रेभिः पितरो द्यामपिंशन् ।
रात्र्यां तमो अदधुर्ज्योतिरहन्बृहस्पतिर्भिनदद्रिं विदद्गाः ॥११॥
इदमकर्म नमो अभ्रियाय यः पूर्वीरन्वानोनवीति ।
बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात् ॥१२॥

bṛíhaspatır ámata hí tyád āsām náma svarínām sádane gúhā yát | āṇḍéva bhittvá ṣakunásya gárbham úd usríyāḥ párvatasya tmánājat || 7 || áṣnápinaddham mádhu páry apaṣyan mátsyam ná dīná udáni kshiyántam | nísh ṭáj jabhāra camasám ná vṛikshád bṛíhaspátir viravéṇā vikṛítya || 8 || sóshám avindat sá sváḥ só agním só arkéṇa ví babādhe támāṅsi | bṛíhaspátir góvapusho valásya nír majjánam ná párvaṇo jabhāra || 9 || himéva parṇá mushitá vánāni bṛíhaspátinākṛipayad való gāḥ | anānukṛityám apunáṣ cakāra yát sūryāmásā mithá uccárātaḥ || 10 ||

abhí ṣyāvám ná kṛíṣanebhir áṣvam nákshatrebhiḥ pitáro dyám apiṅṣan | rátryām támo ádadhur jyótir áhan bṛíhaspátir bhinád ádrim vidád gāḥ || 11 || idam akarma námo abhriyáya yáḥ pūrvīr ánv ānónavīti | bṛíhaspátiḥ sá hí góbhiḥ só áṣvaiḥ sá vīrébhiḥ sá nṛíbhir no váyo dhāt || 12 || 18 ||

The Lord of the cosmos discovers the secret meaning of the resounding verse of wisdom hidden within the cave and then He himself drives out the bright rays from the clouds of darkness like an embryo by breaking the eggs of a bird. 7

The Supreme Lord looks around a cave of rocks, imprisoning cows like fish in a dried up pool. The Lord of cosmos seizes the demon with a shout and cuts him off like a bowl chiseled out of timber. 8

The Lord of cosmos finds the dawn, light of heaven (i.e. the sun) and fire. He then disperses the darkness with light. He seizes the rock of demon, surrounding the kine, as one extracts marrow from a bone. 9

As the tree mourns for the leaves snatched away by winter , so the wicked demon mourns for the cows taken away by the Supreme Lord. He accomplishes a deed which has never been done before and never to be imitated again, nor can be repeated, whereby the sun and moon continue to rise one after the other. 10

The eternal Nature's bounties decorate heavens with constellations like a brown steed decorated with pearls and golden trappings; they set light in day and darkens in the night. The Supreme Lord cleaves the rock of darkness and recovers the cows. 11

We offer this homage to our Supreme Lord (or the sun) who lives in mid-heaven, and for Him we recite our hymns of praise. May this Lord of cosmos, the sun, vouchsafe us a fullness of life, with food, horses, cattle, heroic sons and dependents. 12

[अथ षष्ठोऽनुवाकः ॥] (१०) एकोनसप्ततितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य वाध्र्यश्वः सुमित्र ऋषिः । अग्निर्देवता । (१-२) प्रथमाद्वितीययो-र्ऋचोर्जगती, (३-१२) तृतीयादिदशानाञ्च त्रिष्टुप् छन्दसी ॥

॥१९॥ भद्रा अग्नेर्वध्र्यश्वस्य संदृशो वामी प्रणीतिः सुरणा उपेतयः ।
यदीं सुमित्रा विशो अग्र इन्धते घृतेनाहुतो जरते दविद्युतत् ॥१॥
घृतमग्नेर्वध्र्यश्वस्य वर्धनं घृतमन्नं घृतम्वस्य मेदनम् ।
घृतेनाहुत उर्विया वि पप्रथे सूर्य इव रोचते सर्पिरासुतिः ॥२॥
यत्ते मनुर्यदनीकं सुमित्रः समीधे अग्ने तदिदं नवीयः ।
स रेवच्छोच स गिरो जुषस्व स वाजं दर्षि स इह श्रवो धाः ॥३॥
यं त्वा पूर्वमीळितो वध्र्यश्वः समीधे अग्ने स इदं जुषस्व ।
स न स्तिपा उत भवा तनूपा दात्रं रक्षस्व यदिदं ते अस्मे ॥४॥
भवा द्युम्नी वाध्र्यश्वोत गोपा मा त्वा तारीदभिमातिर्जनानाम् ।
शूर इव धृष्णुश्च्यवनः सुमित्रः प्र नु वोचं वाध्र्यश्वस्य नाम ॥५॥
समज्र्या पर्वत्या वसूनि दासा वृत्राण्यार्या जिगेथ ।
शूर इव धृष्णुश्च्यवनो जनानां त्वमग्ने पृतनायूँरभि ष्याः ॥६॥

69

Bhadrā́ agnér vadhryaṣvásya saṃdṛíṣo vāmī́ práṇītiḥ suráṇā́ úpetayaḥ | yád īṃ sumitrā́ víṣo ágra indháte ghṛiténā́huto jarate dávidyutat || 1 || ghṛitám agnér vadhryaṣvá-sya várdhanaṃ ghṛitám ánnaṃ ghṛitám v asya médanam | ghṛiténā́huta urviyā́ ví paprathe sū́rya iva rocate sarpír-āsutiḥ || 2 || yát te mánur yád ánīkaṃ sumitráḥ samīdhé agne tád idáṃ návīyaḥ | sá revác choca sá gíro jushasva sá vā́-jaṃ darshi sá ihá ṣrávo dhāḥ || 3 || yáṃ tvā pū́rvam īḷitó vadhryaṣváḥ samīdhé agne sá idáṃ jushasva | sá na stipā́ utá bhavā tanūpā́ dātráṃ rakshasva yád idáṃ te asmé || 4 || bhávā dyumnī́ vādhryaṣvotá gopā́ mā́ tvā tārīd abhímātir jánānām | ṣū́ra iva dhṛishṇúṣ cyávanaḥ sumitráḥ prá nú vocaṃ vā́dhryaṣvasya nā́ma || 5 || sáṃ ajryā̀ parvatyā̀ vá-sūni dā́sā vṛitrā́ṇy ā́ryā jigetha | ṣū́ra iva dhṛishṇúṣ cyá-vano jánānāṃ tvám agne pṛitanāyū́ṅr abhí shyāḥ || 6 || 10 ||

69

May the splendour of the fire divine of controlled flames be benevolent, may his guidance be good and may the deeds be pleasant. When the people of holy and friendly society kindle the fire and feed with butter, it blazes out. May we glorify this fire divine. 1

This clarified butter is that which makes the fire divine with controlled flames grow in strength. This butter is its food and this butter makes it strong when its purified offerings are made; embalmed with purified butter it shines forth like the sun. 2

O fire divine, when wise men and friendly people enkindle you, you assume the newest form, the newest splendour and you shine richly. May you accept our songs with grace and favour. May you destroy the might of our foes and grant us abundance. 3

O fire divine, may you accept our offerings; verily, you are being kindled from the ancient times by disciplined sages who have glorified and enkindled you. May you guard well our homes and people, guard our bodies and may you preserve the wealth that we receive from you. 4

May you become splendrous, O fire divine, and guard those who are the worshippers of the disciplined flames. Let none assail you, since you are the overcomer of men; Like a true warrior, you are the overthrower of enemies. May I, who is friendly to every one, celebrate the names of the devoted fire – worshippers of disciplined flames. 5

You conquer all treasures of plains and mountains and quell the hatred of persons, howsoever strong and virtuous, and also of the infidels and wicked. Like the bold hero, O fire divine, may you subdue men who are keen to attack you in battle. 6

॥२०॥ दीर्घतन्तुर्बृहदुक्षायमग्निः सहस्रस्तरीः शतनीथ ऋभ्वा ।
द्युमान्द्युमत्सु नृभिर्मृज्यमानः सुमित्रेषु दीदयो देवयत्सु ॥७॥
त्वे धेनुः सुदुघा जातवेदोऽसश्चतेव समना सबर्धुक् ।
त्वं नृभिर्दक्षिणावद्भिरग्ने सुमित्रेभिरिध्यसे देवयद्भिः ॥८॥
देवाश्चित्ते अमृता जातवेदो महिमानं वाध्र्यश्व प्र वोचन् ।
यत्संपृच्छं मानुंषीर्विश आयन्त्वं नृभिरजयस्त्वावृधेभिः ॥९॥
पितेव पुत्रमबिभरुपस्थे त्वामग्ने वध्र्यश्वः सपर्यन् ।
जुषाणो अस्य समिधं यविष्ठोत पूर्वाँ अवनोर्व्राधतश्चित् ॥१०॥
शश्वदग्निर्वध्र्यश्वस्य शत्रून्नृभिर्जिगाय सुतसोमवद्भिः ।
समनं चिददहश्चित्रभानोऽव व्राधन्तमभिनद्वृधश्चित् ॥११॥
अयमग्निर्वध्र्यश्वस्य वृत्रहा सनकात्प्रेद्धो नमसोपवाक्यः ।
स नो अजामीँरुत वा विजामीनभि तिष्ठ शर्धतो वाध्र्यश्व ॥१२॥

dīrghátantur bṛihádukshāyám agníḥ sahásrastarīḥ ṣatánitha ṛíbhvā | dyumán dyumátsu nṛíbhir mṛijyámānaḥ sumitréshu dīdayo devayátsu || 7 || tvé dhenúḥ sudúghā jātavedo 'saṣcáteva samaná sabardhúk | tvám̐ nṛíbhir dákshiṇāvadbhir agne sumitrébhir idhyase devayádbhiḥ || 8 || deváṣ cit te amṛítā jātavedo mahimánam̐ vādhryaṣva prá vocan | yát sampṛícham mánushīr víṣa áyan tvám̐ nṛíbhir ajayas tvávṛidhebhiḥ || 9 || pitéva putrám abibhar upásthe tvám agne vadhryaṣváḥ saparyán | jushāṇó asya samídham̐ yavishṭhotá púrvāñ avanor vrádhataṣ cit || 10 ||

ṣáṣvad agnír vadhryaṣvásya ṣátrūn nṛíbhir jigāya sutásomavadbhiḥ | sámanam̐ cid adahaṣ citrabhānó 'va vrádhantam abhinad vṛidháṣ cit || 11 || ayám agnír vadhryaṣvásya vṛitrahá sanakát préddho námasopavākyàḥ | sá no ájāmīñr utá vā víjāmīn abhí tishṭha ṣárdhato vādhryaṣva || 12 || 20 ||

Wise fire divine has lofty flames, wide radiance and a thousand-fold layers and hundreds of functions to perform. It is mighty one, splendour among the splendid, brilliance among the brilliant, and adored by priests. May you, (O fire), shine upon your friendly devotees. 7

O omniscient fire divine, you have in you the milch cow easy to be milked, yielding ambrosia in an inexhaustible measure. You are enkindled, O fire, by the pious devotees and friendly men, worthy of sacrificial rewards. 8

Even immortal Nature's bounties, O omniscient Lord, the kinsmen of extremely vigorous priests, proclaim your grandeur when human tribes approach you, and are inquisitive to know (who would slay the wicked). Then you with other Nature's bounties overcome the hostile group opposed to the sacred sacrifices. 9

O fire divine, the most vigorous men bear you on their lap and serve you as a father bears his son. O youngest among Nature's bounties, having enjoyed your fuel, you vanquish those who are ancient and mighty. 10

The fire divine ever more vanquishes the foes of people of immense vigour in association with the heroes, who pray to God and offer oblation. O Lord of bright rays, you burn up the adversities in the life's struggles and subdue even mighty enemy. 11

This fire divine, an impeller of darkness and possessor of immense vigour, is enkindled from ancient times to be invoked with homage. As such may you assail our enemies, O possessor of immense vigour, irrespective of the fact that they have reliable kinsmen, or they have not. 12

(७०) सप्ततितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बाध्र्यश्वः सुमित्र ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयाया नराशंसः, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । त्रिष्टुप् छन्दः ॥

इमं मे अग्ने समिधं जुषस्वेळस्पदे प्रति हर्या घृताचीम् ।
वर्ष्मन्पृथिव्याः सुदिनत्वे अह्नामूर्ध्वो भव सुक्रतो देवयज्या ॥१॥
आ देवानामग्रयावेह यातु नराशंसो विश्वरूपेभिरश्वैः ।
ऋतस्य पथा नमसा मियेधो देवेभ्यो देवतमः सुषूदत् ॥२॥
शश्वत्तममीळते दूत्याय हविष्मन्तो मनुष्यासो अग्निम् ।
वहिष्ठैरश्वैः सुवृता रथेना देवान्वक्षि नि षदेह होता ॥३॥
वि प्रथतां देवजुष्टं तिरश्चा दीर्घं द्राघ्मा सुरभि भूत्वस्मे ।
अहेळता मनसा देव बर्हिरिन्द्रज्येष्ठाँ उशतो यक्षि देवान् ॥४॥
दिवो वा सानु स्पृशता वरीयः पृथिव्या वा मात्रया वि श्रयध्वम् ।
उशतीर्द्वारो महिना महद्भिर्देवं रथं रथयुर्धारयध्वम् ॥५॥

70.

Imám me agne samídham jushasveḷás padé práti haryā ghṛitácīm | várshman pṛithivyáḥ sudinatvé áhnām ūrdhvó bhava sukrato devayajyá || 1 || á devánām agrayávehá yātu nárāṣáṅso viṣvárūpebhir áṣvaiḥ | ṛitásya pathá námasā miyédho devébhyo devátamaḥ sushūdat || 2 || ṣaṣvattamám īḷate dūtyáya havíshmanto manushyáso agním | váhishṭhair áṣvaiḥ suvṛítā ráthená deván vakshi ní shadehá hótā || 3 || ví prathatāṃ devájushṭaṃ tiraṣcá dīrgháṃ drāghmá surabhí bhūtv asmé | áheḷatā mánasā deva barhir índrajyeshṭhāñ uṣató yakshi deván || 4 || divó vā sánu spṛiṣátā várīyaḥ pṛithivyá vā mátrayā ví ṣrayadhvam | uṣatír dvāro mahiná mahádbhir deváṃ ráthaṃ rathayúr dhārayadhvam || 5 || 21 ||

70

May the foremost adorable (fire divine), worthy of reverence, graciously accept the fuel-sticks (*Samidh*), and drive away the ignorance of night, O most wise, rise up upon the lofty place of the earth for the propitiousness of days, through the blessings derived from Nature's bounties. 1

May the divine Lord, praised by all-men (*Narasamsa*), the preceder of all Nature's divinities, come here with different forms of fast-moving vehicles. He is the Supreme Lord among lords; may He carry to Nature's bounties by the path of Eternal Truth our offerings along with our expressions of reverence. 2

Men offering oblations adore (*ilate*) the eternal fire divine, as to enable him to perform the functions of a messenger (to all divine powers). May you with your stalwart draught horses (the fast-moving capacities) and the revolving wheels of the chariots carry our offerings to Nature's bounties. May you, O fire divine, occupy this seat as the ministrant priest (*hota*). 3

May our (sacred grass or devotional loyalty), acceptable to Nature's bounties, twinning crookedly, be stretched out; may it be long, lengthy and fragrant. With our hearts free from malice and wrath, O divine sacred grass (*Barhis*), may you offer at the sacrifice homage to all natural powers as well as to the resplendent self, who is the most important one. 4

As if possessing divine doors (*devyah dvarah*), be in contact with lofty heights of heaven or expand according to the dimensions of the earth. Desiring the association of divine powers, and also desiring a chariot, sustain with your might the bright chariot, which is mounted by Nature's bounties. 5

॥२१॥ देवी दिवो दुहितरा सुशिल्पे उषासानक्ता सदतां नि योनौ ।
आ वां देवास उशती उशन्त उरौ सीदन्तु सुभगे उपस्थे ॥६॥
ऊर्ध्वो ग्रावा बृहदग्निः समिद्धः प्रिया धामान्यदितेरुपस्थे ।
पुरोहितावृत्विजा यज्ञे अस्मिन्विदुष्टरा द्रविणमा यजेथाम् ॥७॥
तिस्रो देवीर्बर्हिरिदं वरीय आ सीदत चकृमा वः स्योनम् ।
मनुष्वद्यज्ञं सुधिता हवींषीळा देवी घृतपदी जुषन्त ॥८॥
देव त्वष्टर्यद्ध चारुत्वमानड्यदङ्गिरसामभवः सचाभूः ।
स देवानां पाथ उप प्र विद्वानुशन्यक्षि द्रविणोदः सुरत्नः ॥९॥
वनस्पते रशनया नियूया देवानां पाथ उप वक्षि विद्वान् ।
स्वदाति देवः कृणवद्धवींष्यवतां द्यावापृथिवी हवं मे ॥१०॥
अग्ने वह वरुणमिष्टये न इन्द्रं दिवो मरुतो अन्तरिक्षात् ।
सीदन्तु बर्हिर्विश्व आ यजत्राः स्वाहा देवा अमृता मादयन्ताम् ॥११॥

devī́ divó duhitárā suśilpé ushā́sānáktā sadatām ní yónau | ā́ vām devā́sa uśatī́ uśánta uraú sīdantu subhage upásthe || 6 || ūrdhvó grā́vā bṛihád agníḥ sámiddhaḥ priyā́ dhā́mány áditer upásthe | puróhitāv ṛitvíjā yajñé asmín vidúshṭarā dráviṇam ā́ yajethām || 7 || tisro devīr barhír idáṃ várīya ā́ sīdata cakṛimā́ vaḥ syonám | manushvád yajñáṃ súdhitā havī́nshīḷā devī́ ghṛitápadī jushanta || 8 || déva tvashṭar yád dha cārutvám ā́naḍ yád ā́ṅgirasām ábhavaḥ sacābhū́ḥ | sá devā́nām pā́tha úpa prá vidvā́n uśán yakshi draviṇodaḥ surátnaḥ || 9 || vánaspate raśanáyā niyū́yā devā́nām pā́tha úpa vakshi vidvā́n | svádāti deváḥ kṛiṇávad dhavī́nshy ávatām dyā́vāpṛithivī́ hávam me || 10 || ágne vaha váruṇam ishṭáye na índraṃ divó marúto antárikshāt | sī́dantu barhír víśva ā́ yájatrāḥ svā́hā devā́ amṛ́itā mādayantām || 11 || २१ ||

Radiant daughters of heaven, Dawn and Night (*Usasa nakta*), please come and occupy your places in the sacrifice. O you, who are the possessors of affluence, and desirous of further more, — may Nature's powers come and sit down on your spacious lap (or in your close proximity). 6

When the grinding store (*Gravan*) is uplifted, the mighty fire divine is kindled, the receptacle vessels are properly placed on the lap of earth. The most learned enlightened priests occupy their respective positions, and they bestow wealth upon us during the course of the sacrifice. 7

Sit down, you three goddesses (*Ila, Sarasvati*, and *Bharati, tisro-devih*) in the broad campus of the sacrifice, which has been extended for you. O Ila, radiant (*Sarasvati*) and bright-footed (*Bharati*), (the goddess of enlightenment, speech and culture), may you accept our age-honoured sacrifice and well-presented oblations. 8

O divine architect of universe (*tvastr*), you have attained charming beauty, and have become the associate of the spiritual devotees; may you, the bestower of wealth, possessed of treasure, and knowing to whom this wealth is to go, offer food to Nature's bounties (in appropriate measures). 9

Lord of forests or the respectable Lord (*Vanaspati*), the intelligent one, has fastened it with a rope, and He conveys the food to Nature's bounties. May the divines taste it and take the oblation to distant places. May heaven and earth give protection to my food and sustenance. 10

O adorable Lord, may you bring to our sacrifice clouds, water, electricity, air and wind from the firmament. May all the respectable Nature's deities partake in the cosmic sacrifice, and may the immortals enjoy our offerings presented with the exclamation at the end "*Svaha*". 11

(७१) एकसप्ततितमं सूक्तम्
(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसो बृहस्पतिर्ऋषिः । ज्ञानं देवता । (१-८, १०-११)
प्रथमाद्यष्टर्चां दशम्येकादश्योश्च त्रिष्टुप्, (९) नवम्याश्च जगती छन्दसी ॥

बृह॑स्पते प्रथ॒मं वा॒चो अग्रं॒ यत्प्रैर॑त नाम॒धेयं॒ दधा॑नाः ।
यदे॑षां॒ श्रेष्ठं॒ यद॑रि॒प्रमासी॑त्प्रे॒णा तदे॑षां॒ निहि॑तं॒ गुहा॒विः ॥१॥
सक्तु॑मिव॒ तित॑उना पु॒नन्तो॒ यत्र॒ धीरा॒ मन॑सा॒ वाच॒मक्र॑त ।
अत्रा॒ सखा॑यः स॒ख्यानि॑ जानते भ॒द्रैषां॑ ल॒क्ष्मीर्निहि॒ताधि॑ वा॒चि ॥२॥
य॒ज्ञेन॑ वा॒चः प॑द॒वीय॑माय॒न्तामन्व॑विन्द॒न्नृषि॑षु॒ प्रवि॑ष्टाम् ।
तामा॒भृत्या॒ व्य॑दधुः पुरु॒त्रा तां स॒प्त रे॒भा अ॒भि सं न॑वन्ते ॥३॥
उ॒त त्वः॒ पश्य॒न्न द॑दर्श॒ वाच॑मु॒त त्वः॑ शृ॒ण्वन्न शृ॑णोत्येनाम् ।
उ॒तो त्व॑स्मै त॒न्वं१॒॑ वि स॑स्रे जा॒येव॒ पत्य॑ उश॒ती सु॒वासाः॑ ॥४॥
उ॒त त्वं॑ स॒ख्ये स्थि॒रपी॑तमाहु॒र्नैनं॑ हिन्व॒न्त्यपि॒ वाजि॑नेषु ।
अधे॑न्वा चरति मा॒ययै॒ष वाचं॑ शुश्रु॒वाँ अ॑फ॒लाम॑पु॒ष्पाम् ॥५॥

यस्ति॒त्याज॑ सचि॒विदं॒ सखा॑यं॒ न तस्य॑ वा॒च्यपि॑ भा॒गो अ॑स्ति ।
यदीं॑ शृ॒णोत्यल॑कं शृणोति न॒हि प्र॒वेद॑ सुकृ॒तस्य॒ पन्था॑म् ॥६॥

71.

Bṛíhaspate prathamáṃ vācó ágraṃ yát praírata nāmadhéyaṃ dádhāṇāḥ | yád eshāṃ ṣréshṭhaṃ yád ariprám ấsīt preṇấ tád eshāṃ níhitaṃ gúhāvíḥ || 1 || sáktum iva-títaünā punánto yátra dhírā mánasā vấcam ákrata | átrā sákhāyaḥ sakhyấni jānate bhadraíshāṃ lakshmír níhitádhi vācí || 2 || yajñéna vācáḥ padavíyam āyan tấm ánv avindann ṛíshishu právishṭām | tấm ābhṛ́tyā vy àdadhuḥ purutrấ tấṃ saptá rebhấ abhí sáṃ navante || 3 || utá tvaḥ páṣyan ná dadarṣa vấcam utá tvaḥ ṣriṇván ná ṣriṇoty enām | utó tvasmai tanvàṃ ví sasre jāyéva pátya uṣatí suvấsāḥ || 4 || utá tvaṃ sakhyé sthirápītam āhur naínaṃ hinvanty ápi vấjineshu | ádhenvā carati māyáyaishá vấcaṃ ṣuṣruvấñ aphalấm apushpấm || 5 || 23 ||

yás tityấja sacivídaṃ sákhāyaṃ ná tásya vācy ápi bhāgó asti | yád īṃ ṣriṇóty álakaṃ ṣriṇoti nahí pravéda sukṛitásya pánthām || 6 ||

71

O Lord of the vast universe, verily, that is the best part of the Divine Speech which for the first time has given names to the objects and which has been uttered very first. It (or she) is revealed through those earliest sages who are best among men, devoid of all sins. The divine speech is revealed in their hearts secretly with your affection. 1

When wise men communicate speech through wisdom, winnowing it is men winnow barley with a sieve, then friends recognise friendship and the divine speech keeps concealed in it the wealth of all other subsequent auspicious knowledge. 2

The wise sages follow the path of knowing the secrets of speech by the spirit of sacrifice. They find it centred in the sages. Having acquired it, they disperse it in many places. The seven notes, tones and metres meet together in consonance. 3

There may be some one who sees the words and yet indeed does not see them; may be another one who hears these words but indeed does not hear them; but to another one, she, the divine speech, delivers her secrets just as a loving wife, well-attired, presents herself to her husband. 4

They call some one thoroughly established in the friendship of speech; they do not exclude him from the society of learned men. There is another who wanders within an illusion that is barren; he bears the speech which is without fruits and without flowers. 5

He who abandons such a friend who knows the truth of friendship, does not know a particle of sense. Whatever he hears, he hears amiss. For he knows not the path of righteousness. 6

अक्षण्वन्तः कर्णवन्तः सखायो मनोजवेष्वसमा बभूवुः ।
आदघ्नास उपकक्षास उ त्वे ह्रदा इव स्नात्वा उ त्वे ददृश्रे ॥७॥
हृदा तष्टेषु मनसो जवेषु यद्ब्राह्मणाः संयजन्ते सखायः ।
अत्राह त्वं वि जहुर्वेद्याभिरोहब्रह्माणो वि चरन्त्यु त्वे ॥८॥
इमे ये नार्वाङ्न परश्चरन्ति न ब्राह्मणासो न सुतेकरासः ।
त एते वाचमभिपद्य पापया सिरीस्तन्त्रं तन्वते अप्रजज्ञयः ॥९॥
सर्वे नन्दन्ति यशसागतेन सभासाहेन सख्या सखायः ।
किल्बिषस्पृत्पितुषणिर्ह्येषामरं हितो भवति वाजिनाय ॥१०॥

ऋचां त्वः पोषमास्ते पुपुष्वान्गायत्रं त्वो गायति शक्वरीषु ।
ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः ॥११॥

॥ इत्यष्टमाष्टके द्वितीयोऽध्यायः ॥

[द्वितीयाध्याये वर्गाः २४, सूक्तानि १०, ऋचः ११३]

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akshanvántaḥ kárṇavantaḥ sákhāyo manojavéshv ásamā babhūvuḥ | ādaghnása upakakshása u tve hradá iva snátvā u tve dadṛiṣre || 7 || hṛidá tashṭéshu mánaso javéshu yád brāhmaṇáḥ saṃyájante sákhāyaḥ | átrāha tvaṃ ví jahur vedyábhir óhabrahmāṇo ví caranty u tve || 8 || imé yé nárván ná paráṣ cáranti ná brāhmaṇáso ná sutékarāsaḥ | tá eté vácam abhipádya pāpáyā sirís tántraṃ tanvate áprajajñayaḥ || 9 || sárve nandanti yaṣáságatena sabhāsāhéna sákhyā sákhāyaḥ | kilbishaspṛít pitushánir hy èshām áraṃ hitó bhávati vájināya || 10 ||

ṛicáṃ tvaḥ pósham āste pupushván gayatrám tvo gāyati ṣákvarīshu | brahmá tvo vádati jātavidyáṃ yajñásya mátrāṃ ví mimīta u tvaḥ || 11 || 24 ||

There are friends possessing eyes and others possessing ears; and yet they are unequal in mental apprehension. Although endowed with sight and hearing, some are like tanks that reach mouth and the others reaching to the loins. The most blessed are they who are pools in which one can bathe. 7

There are friendly *brahamans* who concur in the mental apprehension, conceived by the hearts (of the wise). And yet they abandon that person who is ignorant to such sciences as are essential to knowledge. There are also the really learned ones who dive deep into the meanings of the Veda. (*Brahmans* are versed in textual knowledge, whilst *devas* or gods are persons of enlightenment.) 8

Those who do not walk with the *brahamans* in this lower world, nor with enlightened persons in the upper world, are neither *brahamans* nor offerers of libation. Having attained by sinful technique the ungodly speech, they spin out fruitlessly the thread of ignorance like aimless spinsters. 9

All friends rejoice when a friend comes in triumph, having acquired the support of the assemblv of the priests. He becomes the remover of iniquity and the giver of sustenance and his presence is sufficient for their fresh inspiration. 10

One of priests (the *hotṛ*) becomes diligent in the repetition of the verses (of the Rk); another (the *udgatṛ*) chants the *Gayatra Saman* in the *Sakvari* metres; another the *Brahma* declares the entire existing knowledge (mundane and transcendental); and another (the *adhvaryu*) measures out the details of the sacrifice. 11

अथ तृतीयोऽध्यायः ॥

(७२) द्विसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य लौक्य आङ्गिरसो वा बृहस्पतिर्दाक्षायणी अदितिर्वा ऋषिः ।
देवा देवताः । अनुष्टुप् छन्दः ॥

॥ हरिःॐ ॥

देवानां नु वयं जाना प्र वोचाम विपन्यया ।
उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युगे ॥१॥
ब्रह्मणस्पतिरेता सं कर्मार इवाधमत् ।
देवानां पूर्व्ये युगेऽसतः सदजायत ॥२॥
देवानां युगे प्रथमेऽसतः सदजायत ।
तदाशा अन्वजायन्त तदुत्तानपदस्परि ॥३॥
भूर्जज्ञ उत्तानपदो भुव आशा अजायन्त ।
अदितेर्दक्षो अजायत दक्षाद्वदितिः परि ॥४॥
अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव ।
तां देवा अन्वजायन्त भद्रा अमृतबन्धवः ॥५॥

यद्देवा अदः सलिले सुसंरब्धा अतिष्ठत ।
अत्रा वो नृत्यतामिव तीव्रो रेणुरपायत ॥६॥
यद्देवा यतयो यथा भुवनान्यपिन्वत ।
अत्रा समुद्र आ गूळ्हमा सूर्यमजभर्तन ॥७॥

72.

Devā́nāṃ nú vayáṃ jā́nā prá vocāma vipanyáyā | ukthéshu sasyámāneshu yáḥ páṣyād úttare yugé || 1 || bráhmaṇas pátir etā́ sáṃ karmā́ra ivādhamat | devā́nām pūrvyé yugé 'sataḥ sád ajāyata || 2 || devā́nāṃ yugé prathamé 'sataḥ sád ajāyata | tád ā́ṣā ánv ajāyanta tád uttānápadas pári || 3 || bhū́r jajña uttānápado bhuvá ā́ṣā ajāyanta | áditer dáksho ajāyata dákshād v áditiḥ pári || 4 || áditir hy ájanishṭa dáksha yā́ duhitā́ táva | tā́ṃ devā́ ánv ajāyanta bhadrā́ amṛ́tabandhavaḥ || 5 || 1 ||

yád devā adáḥ salilé súsaṃrabdhā átishṭhata | átrā vo nṛ́tyatām iva tīvró reṇúr ápāyata || 6 || yád devā yátayo yáthā bhúvanāny ápinvata | átrā samudrá ā́ gūḷhám ā́ sū́ryam ajabhartana || 7 ||

72

Let us proclaim with a clear voice the blessings of Nature's bounties. When their praises are chanted, they look favourably on the worshipper for a reward in the forth-coming times. 1

The Lord of universe supplies breath to Nature's bounties, as a blacksmith (to his bellows). In the beginning of the creation, the manifested comes out of the unmanifested. 2

In the earliest age of Nature's creation, the manifested is born out of the non-manifested; after that the regions are born, and after them comes out the further evolved (or the upward) creation. 3

The earth was born from the upward creation; the regions were born from the earth; the sun was born from Mother Infinity and afterwards the Mother Infinity became a child of the sun. 4

O sun, the Mother Infinity, who was your daughter, is brought forth; and after her, all the blessed Nature's bounties are born, who are free from the bonds of death. 5

When, O Nature's bounties, you stand in the yonder pool, well-arranged, clasping one another, than a pungent dust (of plasma) issues forth from you as if you were dancing. 6

When, O divine powers, you filled the worlds with your radiance, as clouds (fill the earth with rain), then you brought forth the sun hidden in the ocean. 7

अष्टौ पुत्रासो अदितेर्ये जातास्तन्वस्परि ।
देवाँ उप प्रैत्सप्तभिः परा मार्ताण्डमास्यत् ॥८॥
सप्तभिः पुत्रैरदितिरुप प्रैत्पूर्व्यं युगम् ।
प्रजायै मृत्यवे त्वत्पुनर्मार्ताण्डमाभरत् ॥९॥

ashṭaú putrā́so áditer yé jātā́s tanvàs pári | devā́ñ úpa praít saptábhiḥ párā mārtāṇḍám āsyat || 8 || saptábhiḥ putraír áditir úpa praít pūrvyáṃ yugám | prajā́yai mṛityáve tvat púnar mārtāṇḍám ábharat || 9 || 2 ||

(७३) त्रिसप्ततितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य शाक्त्यो गौरिवीतिर्ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३॥ जनिष्ठा उग्रः सहसे तुराय मन्द्र ओजिष्ठो बहुलाभिमानः ।
अवर्धन्निन्द्रं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥१॥
द्रुहो निषत्ता पृशनी चिदेवैः पुरू शंसेन वावृधुष्ट इन्द्रम् ।
अभीवृतेव ता महापदेन ध्वान्तात्प्रपित्वादुदरन्त गर्भाः ॥२॥
ऋष्वा ते पादा प्र यज्जिगास्यवर्धन्वाजा उत ये चिदत्र ।
त्वमिन्द्र सालावृकान्त्सहस्रमासन्दधिषे अश्विना ववृत्याः ॥३॥
समना तूर्णिरुप यासि यज्ञमा नासत्या सख्याय वक्षि ।
वसाव्यामिन्द्र धारयः सहस्राश्विना शूर ददतुर्मघानि ॥४॥

73.

Jánishṭhā ugráḥ sáhase turā́ya mandrá ójishṭho bahulā́bhimānaḥ | ávardhann índram marútaṣ cid átra mātā́ yád vīráṃ dadhánad dhánishṭhā || 1 || druhó níshattā pṛiṣaní cid évaiḥ purū́ ṣáṅsena vāvṛidhush ṭá índram | abhī́vṛiteva tā́ mahāpadéna dhvāntā́t prapitvā́d úd aranta gárbhāḥ || 2 || ṛishvā́ te pā́dā prá yáj jígāsy ávardhan vā́jā utá yé cid átra | tvám indra sālāvṛikā́n sahásram āsán dadhishe aṣvínā́ vavṛityāḥ || 3 || samanā́ tū́rṇir úpa yāsi yajñám ā́ nā́satyā sakhyā́ya vakshi | vasā́vyām indra dhārayaḥ sahásrāṣvínā ṣūra dadatur maghā́ni || 4 ||

Eight are the sons of Mother Infinity, who are born from her body; out of these, she approaches the divine powers, along with the seven. The eighth one, known as *Martanda*, the sun, is sent forth on high. 8

With seven sons, the Mother Infinity goes to meet the earlier age, but she bears the sun thitherward, for the life and death of the mortal beings. 9

73

You have been manifested for slaying adversaries, O powerful, adorable, most mighty, full of pride and courage. The vital principles animate the resplendent sun, when the nourishing Mother Infinity sustains the hero. 1

The martial troop of the resplendent, the fighter of darkness, stands around him, accompanied by the swift-moving vital forces. They animate him with abundant praises like cattle penned up within a great stall. The embryonic water issues from the mist, that gathers in the form of darkness. 2

Vast are your feet, when you on your way proceed. Whatsoever divine forces there are on the way, they animate you; O resplendent Lord, hold a thousand jackal-like wicked forces in your mouth. May you bring back here the twin divines. 3

Hastening in battle, you approach the place of work and worship; you bring the ever-true twin-divines to our friendship. O resplendent Lord, you possess a heap of treasures and thousands of riches. The twin-divines provide us with abundant glory. 4

मन्दमान ऋतादधि प्रजायै सखिभिरिन्द्र इषिरेभिरर्थम् ।
आभिर्हि माया उप दस्युमागान्मिहः प्र तम्रा अवपत्तमांसि ॥५॥

॥४॥ सनामाना चिद्ध्वसयो न्यस्मा अवाहन्निन्द्र उषसो यथानः ।
ऋष्वैरगच्छः सखिभिर्निकामैः साकं प्रतिष्ठा हृद्या जघन्थ ॥६॥
त्वं जघन्थ नमुचिं मखस्युं दासं कृण्वान ऋषये विमायम् ।
त्वं चकर्थ मनवे स्योनान्पथो देवत्राञ्जसेव यानान् ॥७॥
त्वमेतानि पप्रिषे वि नामेशान इन्द्र दधिषे गभस्तौ ।
अनु त्वा देवाः शवसा मदन्त्युपरिबुध्नान्वनिनश्चकर्थ ॥८॥
चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विच्चच्छद्यात् ।
पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु ॥९॥
अश्वादियायेति यद्वदन्त्योजसो जातमुत मन्य एनम् ।
मन्योरियाय हर्म्येषु तस्थौ यतः प्रजज्ञ इन्द्रो अस्य वेद ॥१०॥
वयः सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः ।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्यस्मान्निधयेव बद्धान् ॥११॥

mándamāna ritád ádhi prajáyai sákhibhir índra ishirébhir ártham | ábhir hí māyá úpa dásyum ágān míhaḥ prá tamrá avapat támāṅsi || 5 || 3 ||

sánāmānā cid dhvasayo ny àsmā ávāhann índra usháso yáthānaḥ | rishvaír agachaḥ sákhibhir níkāmaiḥ sākám pratishṭhá hṛídyā jaghantha || 6 || tvám jaghantha námucim makhasyúm dásam krinvāná ríshaye vímāyam | tvám cakartha mánave syonán pathó devatráñjaseva yánān || 7 || tvám etáni paprishe ví námésāna indra dadhishe gábhastau | ánu tvā deváḥ śávasā madanty upáribudhnān vanínaś cakartha || 8 || cakrám yád asyāpsv á níshattam utó tád asmai mádhv íc cachadyāt | prithivyám átishitam yád údhaḥ páyo góshv ádadhā óshadhīshu || 9 || áśvād iyāyéti yád vádanty ójaso jātám utá manya enam | manyór iyāya harmyéshu tasthau yátaḥ prajajñá índro asya veda || 10 || váyaḥ suparṇá úpa sedur índram priyámedhā ríshayo nádhamānāḥ | ápa dhvāntám ūrṇuhí pūrdhí cákshur mumugdhy àsmán nidháyeva baddhán || 11 || 4 ||

O resplendent sun, rejoicing at the place of worship, and accompanied by your swift-moving friends, may you grant wealth to the people; you come with them to fight against the wicked and to destroy his illusions. You scatter the dark rain clouds and the gloom. 5

You expel the two of the same name. You demolish the dark forces which try to destroy the vehicles of the dawn. You advance with the mighty friends, and with full confidence, you chop off the strong limbs of the demon. 6

You crush the war-loving obstructing forces, endeavouring to distrub the sacrificial acts and making their illusions powerless against the sage. You make it easy for men to tread the path of righteousness, leading as it were, straight to the final goal of life. 7

O resplendent sun, you have filled these waters completely and as a lord, you hold them in your control. Nature's bounties endowed with strength glorify you, and you have made the clouds with roots upwards. 8

His thunderbolt works everywhere in the firmament, it subjugates the entire water to him; the water which is let loose upon the earth puts milk into cows and herbs. 9

Although some say, he comes from the sun, I know that he is the offspring of the powerful Lord of destruction and remains in the homes of divine powers. Only the supreme Lord knows from whence he is born. 10

Like the swift moving birds of bounteous wings, the solar rays, who dispel darkness and fulfil our vision, come to the resplendent sun; may they release us, like men bound with a net. 11

(७४) चतुःसप्ततितमं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य शाक्त्यो गौरिवीतिर्ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

वसूनां वा चर्कृष इयक्षन्धिया वा यज्ञैर्वा रोदस्योः ।
अर्वन्तो वा ये रयिमन्तः सातौ वनुं वा ये सुश्रुणं सुश्रुतो धुः ॥१॥
हव एषामसुरो नक्षत द्यां श्रवस्यता मनसा निंसत क्षाम् ।
चक्षाणा यत्र सुविताय देवा द्यौर्न वारेभिः कृणवन्त स्वैः ॥२॥
इयमेषाममृतानां गीः सर्वताता ये कृपणन्त रत्नम् ।
धियं च यज्ञं च साधन्तस्ते नो धान्तु वसव्यमसामि ॥३॥
आ तत्त इन्द्रायवः पनन्ताभि य ऊर्वं गोमन्तं तितृत्सान् ।
सकृत्स्वं ये पुरुपुत्रां महीं सहस्रधारां बृहतीं दुदुक्षन् ॥४॥
शचीव इन्द्रमवसे कृणुध्वमनानतं दमयन्तं पृतन्यून् ।
ऋभुक्षणं मघवानं सुवृक्तिं भर्ता यो वज्रं नर्यं पुरुक्षुः ॥५॥
यद्वावान पुरुतमं पुराषाळा वृत्रहेन्द्रो नामान्यप्राः ।
अचेति प्रासहस्पतिस्तुविष्मान्यदीमुश्मसि कर्तवे करत्तत् ॥६॥

74.

Vásūnāṃ vā carkṛisha íyakshan dhiyá vā yajñaír vā ródasyoḥ | árvanto vā yé rayimántaḥ sātaú vanúṃ vā yé susrúṇaṃ susrúto dhúḥ || 1 || háva eshām ásuro nakshata dyáṃ sravasyatá mánasā niṅsata kshám | cákshāṇā yátra suvitáya devá dyaúr ná várebhiḥ kṛiṇávanta svaíḥ || 2 || iyám eshām amṛítānāṃ gíḥ sarvátātā yé kṛipáṇanta rátnam | dhíyaṃ ca yajñáṃ ca sádhantas té no dhāntu vasavyàm ásāmi || 3 || á tát ta indrāyávaḥ panantābhí yá ūrváṃ gómantaṃ títṛitsān | sakṛitsvàṃ yé puruputráṃ mahíṃ sahásradhārāṃ bṛihatíṃ dúdukshan || 4 || sácīva índram ávase kṛiṇudhvam ánānataṃ damáyantaṃ pṛitanyún | ṛibhukshá-ṇaṃ maghávānaṃ suvṛiktíṃ bhártā yó vájraṃ náryaṃ pu-rukshúḥ || 5 || yád vāvána purutámaṃ purāshál á vṛitrahén-drö námāny aprāḥ | ácceti prāsáhas pátis túvishmān yád īm uṣmási kártave kárat tát || 6 || 5 ||

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The resplendent Lord, desiring to bestow wealth, is attracted by the inhabitants of heaven and earth for the acquisition of riches, either by pious acts or by sacred worship. He is attracted either by those swift-moving devotees, who are victorious in contest or by those who, being triumphant, give effective blow to the wicked. 1

The animating invocation of these vital sages pervaded the heaven. They, desirous of food, kissed the earth; and there, beholding (their missing cattle), Nature's bounties in their own interests created luminary bodies like the sun out of their own glorious radiance. 2

This is the praise of those immortal beings, who bestow wealth at the sacred worship. Perfecting our praise and sacrifice, may they bestow upon us unequalled riches. 3

O resplendent Lord, those men praise you, who desire to press out divine elixir rich with milk, and who want to milk the vast earth that bears only once, that has lots of sons and is watered by a thousand streams. 4

O celebrators of holy rites, may you select for your protection the resplendent self, who is unsubdued, the tamer of hostile hosts, mighty, opulent, much glorified and who, loud-shouting, is the bearer of the adamantine will power and who is friendly to man. 5

The resplendent sun, the destroyer of strong-holds of darkness, overpowers the mightiest dark forces and thereby he earns his name, the dispeller of evils. Then he is known as the most opulent, and mighty lord of conquest. May he do all that which we desire to have done. 6

(७५) पञ्चसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य प्रियमेधः सिन्धुक्षिदृषिः । नद्यो देवताः । जगती छन्दः ॥

प्र सु व आपो महिमानमुत्तमं कारुर्वोचाति सदने विवस्वतः ।
प्र सप्तसप्त त्रेधा हि चक्रमुः प्र सृत्वरीणामति सिन्धुरोजसा ॥१॥
प्र तेऽरदद्वरुणो यातवे पथः सिन्धो यद्वाजाँ अभ्यद्रवस्त्वम् ।
भूम्या अधि प्रवता यासि सानुना यदेषामग्रं जगतामिरज्यसि ॥२॥
दिवि स्वनो यतते भूम्योपर्यनन्तं शुष्ममुदियर्ति भानुना ।
अभ्रादिव प्र स्तनयन्ति वृष्टयः सिन्धुर्यदेति वृषभो न रोरुवत् ॥३॥
अभि त्वा सिन्धो शिशुमिन्न मातरो वाश्रा अर्षन्ति पयसेव धेनवः ।
राजेव युध्वा नयसि त्वमित्सिचौ यदासामग्रं प्रवतामिनक्षसि ॥४॥
इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुष्ण्या ।
असिक्न्या मरुद्वृधे वितस्तयार्जीकीये शृणुह्या सुषोमया ॥५॥
तृष्टामया प्रथमं यातवे सजूः सुसर्त्वा रसया श्वेत्या त्या ।
त्वं सिन्धो कुभया गोमतीं क्रुमुं मेहत्न्वा सरथं याभिरीयसे ॥६॥

75.

Prá sú va āpo mahimánam uttamám kārúr vocāti sádane vivásvataḥ | prá saptá-sapta tredhā́ hí cakramúḥ prá sṛ́tvarīṇām áti síndhur ójasā || 1 || prá te 'radad váruṇo yátave patháḥ síndho yád vā́jāñ abhy ádravas tvám | bhū́myā ádhi pravátā yāsi sā́nunā yád eshām ágraṃ jágatām irajyási || 2 || diví svanó yatate bhū́myopáry anantáṃ śúshmam úd iyarti bhānúnā | abhrā́d iva prá stanayanti vṛishṭáyaḥ síndhur yád éti vṛishabhó ná róruvat || 3 || abhí tvā sindho śíśum ín ná mātáro vāśrā́ arshanti páyaseva dhenávaḥ | rā́jeva yúdhvā nayasi tvám ít sícau yád āsām ágram pravátām ínakshasi || 4 || imám me gaṅge yamune sarasvati śútudri stómaṃ sacatā párushṇy ā́ | asiknyā́ marudvṛidhe vitástayārjīkīye śṛiṇuhy ā́ sushómayā || 5 || 6 ||

tṛishṭā́mayā prathamáṃ yā́tave sajū́ḥ susártvā rasáyā śvetyā́ tyā́ | tvám sindho kúbhayā gomatī́ṃ krúmum mehatnvā́ saráthaṃ yā́bhir íyase || 6 ||

75

O Lord of waters, the worshipper recites the excellent praises of your glorious acts in the campus of his sacrifice. In all the three regions, the rivers flow seven and seven. The main river surpasses all the other tributaries in her force. 1

O fast river, the venerable Lord cuts the easy channels for your forward flow, since the land fed by you would be a source of immense food. You speed over the precipitious rocks down to the plains. You evidently will thus rule over, when you are lord and leader of all the worlds. 2

The roar (of the mighty river), goes forth in heaven above the earth. She with shining waves animates her endless speed, as rains issue thundering from the cloud. The fast river advances bellowing like a bull. 3

Like mothers crying for their children, and like milch-cows with their milk for their calves, the other roaring streams run towards the main river. Irrigating the flanks on both the sides, you march like a king going to battle carrying the waters of your tributaries along with you like the troops of the army. 4

O rivers and tributaries, please accept my compliments. Among you is a river which derives its name from *going*; the other is known as the *joining one*, as she flows gently; the other is full of water with a charming flow. One of you is known for flowing with speed and is a rapid-runner; it runs swiftly as one who is goaded. Along with them is a stream having joints and zig-zag windings; there is also a non-bright, or non-white, or a muddy channel. There, in addition, is one swollen by all other rivers and winds. There may be some with non-burnt bank, high and mighty. There are also some flowing as if in a straight line. There is one, towards which several channels flow. 5

The swift-flowing river, in order to reach the channel which irrigates pastures, at first unites with other channels of such streams, as flows quietly and as has bright pure water and those which are near fields that catch water easily. 6

ऋजीत्येनी रुशती महित्वा परि ज्रयांसि भरते रजांसि ।
अदब्धा सिन्धुरपसामपस्तमाश्वा न चित्रा वपुषीव दर्शता ॥७॥
स्वश्वा सिन्धुः सुरथा सुवासा हिरण्ययी सुकृता वाजिनीवती ।
ऊर्णावती युवतिः सीलमावत्युताधि वस्ते सुभगा मधुवृधम् ॥८॥
सुखं रथं युयुजे सिन्धुरश्विनं तेन वाजं सनिषदस्मिन्नाजौ ।
महान्ह्यस्य महिमा पनस्यतेऽदब्धस्य स्वयशसो विरप्शिनः ॥९॥

ṛíjīty énī rúṣatī mahitvá pári jráyāṅsi bharate rájāṅsi | ádabdhā síndhur apásām apástamáṣvā ná citrá vápushīva darṣatá || 7 || sváṣvā síndhuḥ suráthā suvásā hiraṇyáyī súkṛitā vājínīvatī | úrṇāvatī yuvatíḥ sīlámāvaty utádhi vaste subhágā madhuvṛídham || 8 || sukháṃ rátham yuyuje síndhur aṣvínam téna vájaṃ sanishad asmínn ājaú | mahán hy àsya mahimá panasyaté 'dabdhasya sváyaṣaso virapṣínaḥ || 9 || ७ ||

(७६) षट्सप्ततितमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य सार्प ऐरावतो जरत्कर्ण ऋषिः । ग्रावाणो देवताः । जगती छन्दः ॥

॥८॥ आ व ऋञ्जस ऊर्जां व्युष्टिष्विन्द्रं मरुतो रोदसी अनक्तन ।
उभे यथा नो अहनी सचाभुवा सदःसदो वरिवस्यात उद्भिदा ॥१॥
तदु श्रेष्ठं सवनं सुनोतनात्यो न हस्तयतो अद्रिः सोतरि ।
विदद्ध्यर्यो अभिभूति पौंस्यं महो राये चित्तरुते यदर्वतः ॥२॥
तदिद्ध्यस्य सवनं विवेरपो यथा पुरा मनवे गातुमश्रेत् ।
गोअर्णसि त्वाष्ट्रे अश्वनिर्णिजि प्रेमध्वरेष्वध्वरां अशिश्रयुः ॥३॥

76.

Á va ṛiñjasa ūrjáṃ vyùshṭishv indram marúto ródasī anaktana | ubhé yáthā no áhanī sacābhúvā sádaḥ-sado varivasyáta udbhídā || 1 || tád u ṣréshṭhaṃ sávanaṃ sunotanátyo ná hástayato ádriḥ sotári | vidád dhy àryó abhíbhūti paúṅsyam mahó rāyé cit tarute yád árvataḥ || 2 || tád íd dhy àsya sávanaṃ vivér apó yáthā purá mánave gātúm áṣret | góarṇasi tvāshṭré áṣvanirṇiji prém adhvaréshv adhvaráñ aṣiṣrayuḥ || 3 ||

Straight-flowing white-coloured (i.e. colourless), bright-shining river moves along with her ample volumes through the realms; the inviolable river is the most efficacious of the efficacious, is speckled like a mare, and is beautiful as a handsome woman. 7

The river fields (or the lands irrigated) are rich in horses, rich in chariots, rich in clothes, and rich in good ornaments. They are rich in food, rich in wool, rich in fibre grass, ever-fresh. They are full of medicinal plants. This auspicious river irrigates honey-growing flowers. 8

The river has harnessed easy going, well-horsed chariot; with it may she bring us food. So I praise at this sacrifice the might of this inviolable great and renowned river (and her chariot). 9

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I (the householder) propitiate you (the enlightened priests) at the commencement of the food-providing dawns; may you reveal to me the mysteries of cloud-bearing winds, and the resplendent sun, and heaven and earth. Both (heaven and earth) unitedly wait on us in all the chambers of worship. May they bless us with wealth. 1

May you pour forth this excellent libation. At the time of pressing the elixir, the pressing stone, grasped by hands, is like a steed; the animating worshipper acquires virile strength, over-powers his foes, and obtains wealth and victory (in the contest). 2

May the sacrificial work of this grinding stone, i.e. the effusion of the elixir, get more popularity and remove our defects, as in ancient times it has been giving prosperity to mankind. May it punish him who hides himself in the midst of stolen cows or takes a shelter behind the horses and may it establish holy rites for the sacrificial acts. 3

अप॑ हत र॒क्षसो॑ भङ्गु॒राव॑तः स्कभा॒यत॒ निर्ऋ॑तिं॒ सेध॒ताम॑तिम् ।
आ नो॑ र॒यिं सर्व॑वीरं सुनोतन देवा॒व्यं॑ भरत॒ श्लोक॑मद्रयः ॥४॥
दि॒वश्चि॒दा वो॑ऽमवत्तरेभ्यो वि॒भ्वना॑ चिदा॒श्व॑पस्तरेभ्यः ।
वा॒योश्चि॒दा सोम॑रभस्तरेभ्यो॒ऽग्नेश्चि॑दर्च पितु॒कृत्त॑रेभ्यः ॥५॥

भ॒रन्तु॑ नो य॒शसः॒ सोत्वन्ध॑सो॒ ग्रावा॑णो वा॒चा दि॒विता॑ दि॒वित्म॑ता ।
नरो॒ यत्र॑ दुह॒ते काम्यं॒ मध्वा॑घो॒षय॑न्तो अ॒भितो॑ मिथ॒स्तुरः॑ ॥६॥
सु॒न्वन्ति॒ सोमं॑ रथि॒रासो॒ अद्र॑यो॒ निर॑स्य॒ रसं॑ ग॒विषो॑ दुहन्ति॒ ते ।
दु॒हन्त्यूध॑रुप॒सेच॑नाय॒ कं नरो॑ ह॒व्या न म॑र्जयन्त आ॒सभिः॑ ॥७॥
ए॒ते नरः॒ स्वप॑सो अभूतन॒ य इन्द्रा॑य सुनु॒थ सोम॑मद्रयः ।
वा॒मंवा॑मं वो दि॒व्याय॒ धाम्ने॒ वसु॑वसु वः॒ पार्थि॑वाय सुन्व॒ते ॥८॥

ápa hata rakshā́so bhaṅgurā́vata skabhāyáta nírṛitiṃ sédhatā́matim | ā́ no rayíṃ sárvavīram sunotana devāvyàm bharata ślókam adrayaḥ || 4 || divás cid ā́ vo 'mavattarebhyo vibhvánā cid āśvàpastarebhyaḥ | vāyós cid ā́ sómarabhastarebhyo 'gnés cid arca pitukṛ́ttarebhyaḥ || 5 || 8 ||

bharántu no yasásaḥ sótv ándhaso grā́vāṇo vācā́ divítā divítmatā | náro yátra duhaté kā́myam mádhv āghosháyanto abhíto mithastúraḥ || 6 || sunvánti sómaṃ rathirā́so ádrayo nír asya rásaṃ gavísho duhanti té | duhánty ū́dhar upasécanāya káṃ náro havyā́ ná marjayanta āsábhiḥ || 7 || eté naraḥ svápaso abhūtana yá índrāya sunuthá sómam adrayaḥ | vāmáṃ-vāmaṃ vo divyā́ya dhā́mne vásu-vasu vaḥ pā́rthivāya sunvaté || 8 || 9 ||

(७७) सप्तसप्ततितमं सूक्तम्
(१-८) अष्टर्चस्यास्य सूक्तस्य भार्गवः स्यूमरश्मिर्ऋषिः । मरुतो देवताः । (१-४, ६-८) प्रथमादिचतुर्ऋचां षष्ठ्यादितृचस्य च त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दसी ॥

अ॒भ्र॒प्रुषो॒ न वा॒चा प्रु॑षा॒ वसु॑ ह॒विष्म॑न्तो॒ न य॒ज्ञा वि॑जा॒नुषः॑ ।
सु॒मारु॑तं॒ न ब्र॒ह्माण॑म॒र्हसे॑ ग॒णम॑स्तोष्येषां॒ न शो॒भसे॑ ॥१॥

77.

Abhraprúsho ná vācā́ prushā́ vásu havíshmanto ná yajñā́ vijānúshaḥ | sumā́rutaṃ ná brahmā́ṇam arháse gaṇám astoshy eshāṃ ná sobháse || 1 ||

O pair of stones (heaven and earth) drive away the disturbing wicked forces; keep off painful miseries; prohibit all malignity. May it bestow upon us riches with male progeny and inspire the praise that delights the divine forces. 4

O priest, may you honour these two stones (heaven and earth) who are stronger even than sky, quicker in work than lightning, more diffusive of the divine elixir, than wind; and more productive of food than fire. 5

May the renowned stones (the pair of heaven and earth) bring us the effused elixir of joy. May they establish us with brilliant praise in the brilliant environments, where the priests milk forth the divine sap of joy, coming out with an all around tumult and with a rivalry of speed. 6

The swift-moving grinding stones express the devotional elixir of divine love. They chant the hymns of praise as they milk forth the juice to be offered to the fire. The leaders of sacrifice purify the oblations by sacred recitations of the verses. 7

O austere sages (like pressing stones in austerity), you are the doers of good works. You, who express the divine love for the resplendent Lord, create all desirable wealth for the glory of heaven; you give all treasures to the earthly worshippers. 8

77

Pleased with our chants, O group of winds, shower wealth on us like clouds showering rain drops. These winds are the generators (of the world) like sacred rites rich in offerings; I have not been able to praise these groups of cloud-bearing winds adequately worth their honour and worth their glory. 1

श्रिये मर्यासो अञ्जीँरकृण्वत सुमारुतं न पूर्वीरति क्षपः ।
दिवस्पुत्रास एता न येतिर आदित्यासस्ते अक्रा न वावृधुः ॥२॥
प्र ये दिवः पृथिव्या न बर्हणा त्मना रिरिच्रे अभ्रान्न सूर्यः ।
पाजस्वन्तो न वीराः पनस्यवो रिशादसो न मर्या अभिद्यवः ॥३॥
युष्माकं बुध्ने अपां न यामनि विथुर्यति न मही श्रथर्यति ।
विश्वप्सुर्यज्ञो अर्वागयं सु वः प्रयस्वन्तो न सत्राच आ गत ॥४॥
यूयं धूर्षु प्रयुजो न रश्मिभिर्ज्योतिष्मन्तो न भासा व्युष्टिषु ।
श्येनासो न स्वयशसो रिशादसः प्रवासो न प्रसितासः परिप्रुषः ॥५॥
॥११॥ प्र यद्वहध्वे मरुतः पराकाद्यूयं महः संवरणस्य वस्वः ।
विदानासो वसवो राध्यस्याराच्चिद्द्वेषः सनुतर्युयोत ॥६॥
य उदृचि यज्ञे अध्वरेष्ठा मरुद्भ्यो न मानुषो ददाशत् ।
रेवत्स वयो दधते सुवीरं स देवानामपि गोपीथे अस्तु ॥७॥
ते हि यज्ञेषु यज्ञियास ऊमा आदित्येन नाम्ना शंभविष्ठाः ।
ते नोऽवन्तु रथतूर्मनीषां महश्च यामन्नध्वरे चकानाः ॥८॥

śriyé máryāso añjī́ṅr akri-ṇvata sumā́rutaṃ ná pūrvī́r áti kshápaḥ | divás putrā́sa étā ná yetira ādityā́sas té akrā́ ná vāvṛidhuḥ || 2 || prá yé di-váḥ pṛithivyā́ ná barháṇā tmánā riricré abhrā́n ná sū́ryaḥ | pā́jasvanto ná vīrā́ḥ panasyávo riśā́daso ná máryā abhídya-vaḥ || 3 || yushmā́kam budhné apā́ṃ ná yā́mani vithuryáti ná mahī́ śratharyáti | viśvápsur yajñó arvā́g ayáṃ sú vaḥ práyasvanto ná satrā́ca ā́ gata || 4 || yūyáṃ dhūrshú pra-yújo ná raśmíbhir jyótishmanto ná bhāsā́ vyùshṭishu | śye-nā́so ná sváyaśaso riśā́dasaḥ pravā́so ná prásitāsaḥ pari-prúshaḥ || 5 || 10 ||

prá yád váhadhve marutaḥ parākā́d yūyám maháḥ saṃ-váraṇasya vásvaḥ | vidānā́so vasavo rā́dhyasyārā́c cid dvé-shaḥ sanutár yuyota || 6 || yá udṛíci yajñé adhvareshṭhā́ marúdbhyo ná mā́nusho dā́dāśat | revát sá váyo dadhate suvī́raṃ sá devā́nām ápi gopīthé astu || 7 || té hí yajñéshu yajñíyāsa ū́mā ādityéna nā́mnā śámbhavishṭhāḥ | té no 'vantu rathatū́r manīshā́m mahás ca yā́mann adhvaré ca-kānā́ḥ || 8 || 11 ||

These destructive cloudy winds make ornaments for their decoration. Even many hostile hosts working together cannot over come the band of these winds. They, the moving sons of heaven, so often come but do not issue forth. These swift-going sons of Mother Eternity pass away (to our disappointment) before bursting forth. 2

They, by the grace of heaven and earth, emerge from their own person as the sun emerges from the clouds. They are desirous of praise like powerful heroes, and radiant like men, who overpower the wicked. 3

In your collision, as during the transit of rain waters, the earth is not shaken. She is not shattered. (O cloud-bearing winds), this manifold worship honours you; may you come all united, laden with nourishing food. 4

You move along like horses harnessed to the chariot-pole with reins; at the break of dawn, you are endowed with radiance like the luminaries (of heaven). You are like hawks, like the destroyers of foes, and desirous of renown; you cover the ground like travellers, and move everywhere. 5

When, O cloud-bearing winds, Lords of riches, you come from distance, then, O distributor of abundant, desirable coveted wealth, you scatter afar our concealed foes. 6

The worshipper, engaged in worship at the sacrificial place, brings oblations to the cloud-bearing winds, he enjoys food with riches, and as a blessing, has male progeny. May he be present at places where natural powers enjoy the elixir of divine love. 7

May those protecting divines, who cherish to be worshipped at the sacred places of honour, and who under various solar names are the bestowers of food and fortune, come speedily on their speedy chariots to protect our praises and sacrifices. 8

(७८) अष्टसप्ततितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य आर्गवः स्यूमरश्मिर्ऋषिः । मरुतो देवताः । (१, ३-४, ८) प्रथमातृतीयाचतुर्थ्यष्टमीनामृचां त्रिष्टुप्, (२, ५-७) द्वितीयायाः पञ्चम्यादितृचस्य च जगती छन्दसी ॥

विप्रासो न मन्मभिः स्वाध्यो देवाव्यो न यज्ञैः स्वप्नसः ।
राजानो न चित्राः सुसंदृशः क्षितीनां न मर्या अरेपसः ॥१॥
अग्निर्न ये भ्राजसा रुक्मवक्षसो वातासो न स्वयुजः सद्यऊतयः ।
प्रज्ञातारो न ज्येष्ठाः सुनीतयः सुशर्माणो न सोमा ऋतं यते ॥२॥
वातासो न ये धुनयो जिगत्नवोऽग्नीनां न जिह्वा विरोकिणः ।
वर्मण्वन्तो न योधाः शिमीवन्तः पितॄणां न शंसाः सुरातयः ॥३॥
रथानां न येऽराः सनाभयो जिगीवांसो न शूरा अभिद्यवः ।
वरेयवो न मर्या घृतप्रुषोऽभिस्वर्तारो अर्कं न सुष्टुभः ॥४॥
अश्वासो न ये ज्येष्ठास आशवो दिधिषवो न रथ्यः सुदानवः ।
आपो न निम्नैरुदभिर्जिगत्नवो विश्वरूपा अङ्गिरसो न सामभिः ॥५॥

78.

Víprāso ná mánmabhiḥ svādhyò devāvyò ná yajñaíḥ svápnasaḥ | rā́jāno ná citrā́ḥ susaṃdṛ́śaḥ kshitīnā́m ná máryā arepásaḥ || 1 || agnír ná yé bhrā́jasā rukmávakshaso vā́tāso ná svayújaḥ sadyáūtayaḥ | prajñātā́ro ná jyéshṭhāḥ sunītáyaḥ susármāṇo ná sómā ṛitáṃ yaté || 2 || vā́tāso ná yé dhúnayo jigatnávo 'gnīnā́m ná jihvā́ virokíṇaḥ | vármaṇvanto ná yodhā́ḥ śímīvantaḥ pitṝṇā́m ná śáṅsāḥ surātáyaḥ || 3 || ráthānām ná yè 'rā́ḥ sánābhayo jigīvā́ṅso ná śū́rā abhídyavaḥ | vareyávo ná máryā ghṛitaprúsho 'bhisvartā́ro arkám ná sushṭúbhaḥ || 4 || áśvāso ná yé jyéshṭhāsa āśávo didhishávo ná rathyàḥ sudā́navaḥ | ā́po ná nimnaír udábhir jigatnávo viśvárūpā áṅgiraso ná sā́mabhiḥ || 5 || 12 ||

78

They (the warriors) are like scholars, sanctified by pious praises; they are institutors of holy rites, and performers of divine works. They are decked with various ornaments, and full of splendour like kings; they are devoid of sin like men who are lords of homes. 1

They (the brave soldiers) are like fire, endowed with splendour, who have shining ornaments upon their breasts, and who like the winds are self-yoked, swift-moving. They are like extremely wise, venerable and able guides. They are the givers of delight like the moon (or divine elixir). May you come to the worshipper, engaged in sacrifice. 2

They (the illustrious warriors) are like the winds, and cause the wicked to tremble. They move swiftly to give aid; they blaze like the flames of fires. They are the achievers of heroic deeds like warriors, clad in golden armours and like our praise — worthy ancestors; they are bounteous donors. 3

They are united to a common centre like the spokes of the wheels of chariots. They are brilliant like victorious heroes, sprinkling water like benevolent men, and sweet-voiced like men who recite praise. 4

They are most excellent and swift like the noblest steeds; they are magnificent like the possessors of wealth; they are like rivers falling down from a height. They are well-versed in all disciplines of knowledge, modest and humble. 5

॥१३॥ ग्रावाणो न सूरयः सिन्धुमातर आदर्दिरासो अद्रयो न विश्वहा ।
शिशूला न क्रीळयः सुमातरो महाग्रामो न यामन्नुत त्विषा ॥६॥
उषसां न केतवोऽध्वरश्रियः शुभंयवो नाञ्जिभिर्व्यश्वितन् ।
सिन्धवो न ययियो भ्राजदृष्टयः परावतो न योजनानि ममिरे ॥७॥
सुभागान्नो देवाः कृणुता सुरत्नानस्मान्त्स्तोतॄन्मरुतो वावृधानाः ।
अधि स्तोत्रस्य सख्यस्य गात सनाद्धि वो रत्नधेयानि सन्ति ॥८॥

grávāṇo ná sūráyaḥ síndhumātara ādardiráso ádrayo ná viṣváhā | ṣiṣúlā ná krīḷáyaḥ sumātáro mahāgrāmó ná yámann utá tvishá || 6 || ushásāṃ ná ketávo 'dhvaraṣríyaḥ ṣubhaṃyávo náñjíbhir vy àṣvitan | síndhavo ná yayíyo bhrájadṛishṭayaḥ parāváto ná yójanāni mamire || 7 || subhāgán no devāḥ kṛiṇutā surátnān asmán stotṛ́n marnto vāvṛidhānáḥ | ádhi stotrásya sakhyásya gāta sanád dhí vo ratnadhéyāni sánti || 8 || 13 ||

(७९) एकोनाशीतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य सौचीको वैश्वानरो वाग्निर्वाजम्भरः सप्तिर्वा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ अपश्यमस्य महतो महित्वममर्त्यस्य मर्त्यासु विक्षु ।
नाना हनू विभृते सं भरेते असिन्वती बप्सती भूर्यत्तः ॥१॥
गुहा शिरो निहितमृधगक्षी असिन्वन्नत्ति जिह्वया वनानि ।
अत्राण्यस्मै पड्भिः सं भरन्त्युत्तानहस्ता नमसाधि विक्षु ॥२॥
प्र मातुः प्रतरं गुह्यमिच्छन्कुमारो न वीरुधः सर्पदुर्वीः ।
ससं न पक्वमविदच्छुचन्तं रिरिह्वांसं रिप उपस्थे अन्तः ॥३॥

79.

Ápaṣyam asya maható mahitvám ámartyasya mártyāsu vikshú | nánā bánū víbhṛite sám bharete ásinvatī bápsatī bhúry attaḥ || 1 || gúhā ṣíro níhitam ṛ́dhag akshí ásinvann atti jihváyā vánāni | átrāṇy asmai paḍbhíḥ sám bharanty uttānáhastā námasádhi vikshú || 2 || prá mātúḥ pratarám gúhyam ichán kumāró ná vīrúdhaḥ sarpad urvíḥ | sasám ná pakvám avidac chucántaṃ ririhváṅsaṃ ripá upásthe antáḥ || 3 ||

Born from the flowing streams, they (soldiers of an army) are like clouds which send forth moisture, they destroy enemies like destructive thunderbolts; they are sons of a beauteous dame. They are like sportive infants endowed with splendour; and they are like a great crowd of men in a procession. 6

They are radiant at the place of worship like the rays of the dawn; they shine with their ornaments like those expectant of good fortune; they are swift-moving like rivers, speeding on, as if glittering with their spears. From far away, they measure out the distances, like mares who have journeyed afar. 7

O divine heroes of army, magnified by our praise, may you give us happiness and make us prosperous and opulent. May you come to this friendly laudation. From times immemorial, you have been bestowing riches upon us. 8

79

I behold the might of the adorable fire divine, who is immortal in the hearts of mortal beings; his two regions (the jaws) are divided asunder but when shut together, they devour without masticating all that becomes his fuel. 1

His head is deposited in a cavern; his eyes are wide apart; with his tongue he devours the wood without masticating; the pious sages, approaching on foot, reverently offer him oblations amongst the people and pay homage with uplifted hands. 2

Seeking as it were the mother's secret bosom, he, like a child creeps on through wide-spread bushes. He finds the tree shining like ripe grain, upon the lap of the earth; he kisses and licks them deep within the earth's recesses. 3

तद्वामृतं रोदसी प्र ब्रवीमि जायमानो मातरा गर्भो अत्ति ।
नाहं देवस्य मर्त्यश्चिकेताग्निरङ्ग विचेताः स प्रचेताः ॥४॥
यो अस्मा अन्नं तृष्वा३दधात्याज्यैर्घृतैर्जुहोति पुष्यति ।
तस्मै सहस्रमक्षभिर्वि चक्षेऽग्ने विश्वतः प्रत्यङ्ङसि त्वम् ॥५॥
किं देवेषु त्यज एनश्चकर्थाग्ने पृच्छामि नु त्वामविद्वान् ।
अक्रीळन्क्रीळन्हरिरत्तवेऽदन्वि पर्वशश्चकर्त गामिवासिः ॥६॥
विषूचो अश्वान्युयुजे वनेजा ऋजीतिभी रशनाभिर्गृभीतान् ।
चक्षदे मित्रो वसुभिः सुजातः समानृधे पर्वभिर्वावृधानः ॥७॥

tád vām ritám rodasī prá bravīmi jáyamāno mātárā gárbho atti | náhám devásya mártyas ciketāgnír aṅgá vícetāḥ sá práccetāḥ || 4 || yó asmā ánnam trishv ādádhāty ájyair ghṛitaír juhóti púshyati | tásmai sahásram akshábhir ví cakshé 'gne visvátaḥ pratyáññ asi tvám || 5 || kím devéshu tyája énas cakarthágne pṛicbámi nú tvám ávidvān | ákrīḷan krīḷan hárir áttave 'dán ví parvasás cakarta gám ivāsíḥ || 6 || víshūco ásvān yuyuje vanejá ṛíjītibhī raṣanábhir gṛibhītán | cakshadé mitró vásubhiḥ sújātaḥ sám ānṛidhe párvabhir vāvṛidhānáḥ || 7 || 14 ||

(८०) अशीतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य सौचीको वैश्वानरो वाजिर्वासप्तमरः सप्तिर्वा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ।

॥१५॥ अग्निः सप्तिं वाजंभरं ददात्यग्निर्वीरं श्रुत्यं कर्मनिष्ठाम् ।
अग्नी रोदसी वि चरत्समञ्जन्नग्निर्नारीं वीरकुक्षिं पुरंधिम् ॥१॥

80.

Agníḥ sáptim vājambharám dadāty agnír vīrám srútyam karmanishṭhám | agní ródasī ví carat samañjánn agnír nárīm vīrákukshim púramdhim || 1 ||

This bare truth, I declare unto you, O heaven and earth, the infant devours his parents; I, who am a mortal, know not the condition of the divine fire, but, O Lord of universe, he is discriminating; he is exceedingly wise. 4

The one, who quickly offers him food, makes oblations to him with dripping divine elixir, and delights him with food; looks upon him with a thousand eyes; O fire divine, you are present every-where. 5

What wrathful act, what sin have you committed among the divines? Being ignorant, I ask you, O fire-divine, sporting and yet not-sporting, golden-hued, eating what is to be eaten, you cut your food without teeth into pieces as the knife cuts up the cattle. 6

Born in the woods, he harnesses his steeds (the flames), which move in all directions, and holds them with reins that glitter. Augmented by bright-rays, he, the friend of all, distributes wealth. He grows in strength nourished with logs of wood. 7

80

The adorable Lord provides (to the mortal man), the ever-in-action breathing complex and the speedy mind. He gives to His devotee a valiant son, renowned and assiduous in rendering sacred services to the society. The adorable Lord travels (or permeates through) beautifying heaven and earth. The adorable Lord blesses a woman with an offspring and motherly intelligence. 1

अग्नेरप्नसः समिदस्तु भद्राग्निर्मही रोदसी आ विवेश ।
अग्निरेकं चोदयत्समत्स्वग्निर्वृत्राणि दयते पुरूणि ॥२॥
अग्निर्ह त्यं जरतः कर्णमावाग्निरद्भ्यो निरदहज्जरूथम् ।
अग्निरत्रिं घर्म उरुष्यदन्तरग्निर्नृमेधं प्रजयासृजत्सम् ॥३॥
अग्निर्दाद्द्रविणं वीरपेशा अग्निरृषिं यः सहस्रा सनोति ।
अग्निर्दिवि हव्यमा ततानाग्नेर्धामानि विभृता पुरुत्रा ॥४॥
अग्निमुक्थैरृषयो वि ह्वयन्तेऽग्निं नरो यामनि बाधितासः ।
अग्निं वयो अन्तरिक्षे पतन्तोऽग्निः सहस्रा परि याति गोनाम् ॥५॥
अग्निं विश ईळते मानुषीर्या अग्निं मनुषो नहुषो वि जाताः ।
अग्निर्गान्धर्वीं पथ्यामृतस्याग्नेर्गव्यूतिर्घृत आ निषत्ता ॥६॥

agnér ápnasaḥ samíd astu bhadrágnír mahí ródasī á viveṣa | agnír ékaṃ codayat samátsv agnír vṛitrāṇi dayate purúṇi || 2 || agnír ha tyáṃ járataḥ kárṇam āvāgnír adbhyó nír adahaj járūtham | agnír átriṃ gharmá urushyad antár agnír nṛimédham prajáyāsṛijat sám || 3 || agnír dād dráviṇaṃ vīrápeśā agnír ṛíshiṃ yáḥ sahásrā sanóti | agnír diví havyám á tatānāgnér dhámāni víbhṛitā purutrá || 4 || agním ukthaír ṛíshayo ví hvayante 'gníṃ náro yámani bādhitásaḥ | agníṃ váyo antárikshe pátanto 'gníḥ sahásrā pári yāti gónām || 5 || agníṃ víśa īḷate mánushīr yá agním mánusho náhusho ví jātáḥ | agnír gāndharvím pathyām ṛitásyāgnér gávyūtir ghṛitá á níshattā || 6 ||

May the system of award of justice according to merits, introduced by the efficient adorable Lord, be auspicious. The adorable Lord has penetrated the vast heaven and earth. The adorable Lord alone inspires the devotee to succeed in the conflicts of life. The adorable Lord assists us in destroying our numerous enemies (the vicious tendencies). 2

The adorable Lord, verily, protects the worshipper, and gives ears to his prayers and listens to his praises. He consumes an infidel with His flames. The adorable Lord rescues His enlightened devotee free from triple bonds of distress, when caught in hot fissures. Again, the same adorable Lord furnishes a couple aspiring for children with progeny. 3

The adorable Lord, sending forth His flames of grace, bestows wealth. The adorable Lord provides to the great seer a worthy intelligent disciple, and blesses the preceptor with a thousand cows, the spiritual thoughts. Our Lord, the fire divine, spreads the oblations across the entire heaven. (Though formless), His forms are manifested all over (in His divine art). 4

The seers (and persons of great wisdom) have been variously invoking the adorable Lord, the fire divine; men, when hard-pressed in the struggles of life, invoke the same adorable Lord; the birds flying in mid-heaven invoke the same Lord; The adorable Lord circumambulates thousands of cattle (or thousands of the divine verses of the Vedic lore). 5

Men who are born in the mortal human frame praise the adorable Lord. So do the men descended from the noble traditions of venerable fore-fathers. The adorable Lord listens to the voice of an invoker treading on the path of a virtuous life. The path of life prescribed by adorable Lord for us is all along blessed with His loving kindness and affection everywhere in the energized activities (i.e. the energy-rich butter). 6

अग्नये ब्रह्म ऋभवस्ततक्षुरग्निं महामवोचामा सुवृक्तिम् ।
अग्ने प्राव जरितारं यविष्ठाग्ने महि द्रविणमा यजस्व ॥७॥

agnáye bráhma ribhávas tatakshur agním mahám avocāmā suvriktím | ágne práva jaritáram yavishthágne máhi drávinam á yajasva || 7 || 15 ||

(८१) एकाशीतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य भौवनो विश्वकर्मा ऋषिः । विश्वकर्मा देवता । (१, ३-७) प्रथमर्चस्तृतीयादिपञ्चानाञ्च त्रिष्टुप्, (२) द्वितीयायाश्च विराड्रूपा त्रिष्टुप् छन्दसी ॥

॥१६॥ य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत्पिता नः ।
स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ आ विवेश ॥१॥
किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत् ।
यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ॥२॥
विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः ॥३॥
किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धारयन् ॥४॥

81.

Yá imá víṣva bhúvanāni júhvad ṛishir hótā ny ásīdat pitá naḥ | sá āṣíshā drávinam ichámānaḥ prathamachád ávarāṅ á viveṣa || 1 || kíṃ svid āsīd adhishṭhánam ārámbhaṇaṃ katamát svit kathásīt | yáto bhúmiṃ janáyan viṣvákarmā ví dyám aúrṇon mahiná viṣvácakshāḥ || 2 || viṣvátaṣcakshur utá viṣvátomukho viṣvátobāhur utá viṣvátaspāt | sám bāhúbhyāṃ dhámati sám pátatrair dyávābhúmī janáyan devá ékaḥ || 3 || kíṃ svid vánaṃ ká u sá vṛikshá āsa yáto dyávāpṛithiví nishṭatakshúḥ | mánīshiṇo mánasā pṛichátéd u tád yád adhyátishṭhad bhúvanāni dhāráyan || 4 ||

The god-fearing poets have composed poems of praise for the adorable Lord; we have also recited verses in praise to the mighty adorable Lord. O adorable Lord, in your youngest form as the fire divine, may you protect your worshipper; may you bestow upon him your abundant spiritual wealth. 7

81

The Lord, the seer, the sacrificer and the father of the universe sits resolute and detached after completing the creation. On His own, being the artificer of all, He enters the subsequent creation also as He does the earlier ones. 1

What sets the place to stand on, what becomes the material with which to work; and what has been the process by which the universal architect, seeing all, creates the earth and creates the heaven with His might? 2

Having eyes all around, mouths all around, arms all around and feet all around, the Lord alone, while creating this heaven and earth forges them into an order with His winged arms. 3

Which is that forest and which is the tree from which the heaven and the earth were carved out? O thinkers, inquire within your mind, what the pedestal is on which He stands while holding the three worlds. 4

या ते धामानि परमाणि यावमा या मध्यमा विश्वकर्मन्नुतेमा ।
शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥५॥
विश्वकर्मन्हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।
मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सूरिरस्तु ॥६॥
वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥७॥

yá te dhámāni paramáṇi yávamá yá madhyamá viṣvakarmann utémá | síkshā sákhibhyo havíshi svadhāvaḥ svayáṃ yajasva tanvàṃ vṛidhānáḥ || 5 || víṣvakarman havíshā vāvṛidhānáḥ svayáṃ yajasva pṛithivím utá dyám | múhyantv anyé abhíto jánāsa ihásmákam maghávā sūrír astu || 6 || vācás pátiṃ viṣvákarmāṇam ūtáye manojúvaṃ váje adyá huvema | sá no víṣvāni hávanāni joshad viṣváṣambhūr ávase sādhúkarmā || 7 || 16 ||

(८२) द्व्यशीतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य भौवनो विश्वकर्मा ऋषिः । विश्वकर्मा देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ चक्षुषः पिता मनसा हि धीरो घृतमेने अजनन्नम्नमाने ।
यदेदन्ता अददृहन्त पूर्व आदिद्द्यावापृथिवी अप्रथेताम् ॥१॥
विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत संदृक् ।
तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्पर एकमाहुः ॥२॥

82.

Cákshushaḥ pitá mánasā hí dhíro ghṛitám ene ajanan nánnamāne | yadéd ántā ádadṛihanta pū́rva ád íd dyávāpṛithiví aprathetām || 1 || viṣvákarmā vímanā ád víhāyā dhātá vidhātá paramótá saṃdṛik | téshām ishṭáni sám ishá madanti yátrā saptaṛishín pará ékam āhúḥ || 2 ||

O universal architect, O Lord of material prosperity, whichever your these highest, lowest and even the middlemost abodes are, may you grant these to our friends, who offer oblations. May you yourself perform the sacrifice for the growth of the body which we call as yours (i.e. the universe). 5

O universal architect, exalted by offerings, may you yourself perform sacrifice for this earth as well as for heaven; may our enemies all around be stupefied and may the bounteous Lord be our guide here. 6

Today we invoke for protection the resplendent Lord, the lord of speech, the universal architect quick as mind. May He hear our all the calls for protection; He bestows bliss on all and is the best mechanic. 7

82

Protector of vision, with a resolute mind created these two (heaven and earth), out of the causal plasma. First He fastened their ends firmly, specified their boundaries, and later on heaven and earth were extended. 1

The universal architect (the self) is of supra-intellect, all-pervading, the sustainer, the creator, superb, and supreme observer. In him, all the sensual desires are fed with proper nourishment. They call him as one and supreme beyond the seven seers (i.e. five sense organs of sight, hearing, smell, taste and touch, and mind and intellect). 2

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥३॥
त आयजन्त द्रविणं समस्मा ऋषयः पूर्वे जरितारो न भूना ।
असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥४॥
परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।
कं स्विद्गर्भं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त विश्वे ॥५॥

तमिद्गर्भं प्रथमं दध्र आपो यत्र देवाः समगच्छन्त विश्वे ।
अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्थुः ॥६॥
न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥७॥

yó naḥ pitá́
janitá́ yó vidhātá́ dhámāni véda bhúvanāni víṣvā | yó devá́nāṃ nāmadhá́ éka evá tám sampraṣnám bhúvanā yanty anyá́ || 3 || tá́ á́yajanta dráviṇaṃ sám asmā ṛíshayaḥ pū́rve jaritáro ná bhūná́ | asū́rte sū́rte rájasi nishatté yé bhūtáni samákṛiṇvann imáni || 4 || paró divá́ pará́ ená́ pṛithivyá́ paró devébhir ásurair yád ásti | kám svid gárbham prathamám dadhra á́po yátra deváḥ samápaṣyanta víṣve || 5 ||

tám íd
gárbham prathamáṃ dadhra á́po yátra deváḥ samágachanta víṣve | ajásya nábhāv ádhy ékam árpitaṃ yásmin víṣvāni bhúyanāni tasthúḥ || 6 || ná támi vidātha yá imá́ jajá́nānyád yushmákam ántaram babhūva | nihāréṇa právṛitā jálpyā cā-sutṛípa ukthaṣásaṣ caranti || 7 || 17 ||

He is our father, our begetter, our creator, and knows all the beings and their abodes. He is the name-giver of Nature's bounties, and yet He, though known by names of various divinities; is one; all other beings approach Him with inquisitiveness. 3

The ancient seers (Nature's forces), as in the previous creation so in the present also, adorn (with beauty and charm) every being in the abstract and concrete (animate and inanimate) world. They are the praisers in the sacrifice of cosmic creation and all the elementary units for the purpose are born of them. 4

Beyond the sky, beyond the earth and beyond good and evil, what is that germ which the waters receive in the beginning of every creation wherein the ancient enlightened ones see the universe in the form of an embryo. 5

These are the cosmic waters which receive the first or primeval germ, wherein all the bounties of Nature participate. This one is placed on the navel of that one who is never born and in whom all the beings abide. 6

You do not know Him who creates all these beings; He is different from you and resides in you. Unwrapped in the mist (i.e. ignorance), stammering nonsense, the verbal reciters of the holy texts wander satisfying their earthly desires (without caring to know the Reality). 7

(८३) त्र्यशीतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य तापसो मन्युर्ऋषिः । मन्युर्देवता । (१) प्रथमर्चो जगती,
(२-७) द्वितीयादिषण्णाञ्च त्रिष्टुप् छन्दसी ॥

॥१८॥ यस्ते मन्योऽविधद्वज्र सायक सह ओजः पुष्यति विश्वमानुषक् ।
साह्याम दासमार्यं त्वया युजा सहस्कृतेन सहसा सहस्वता ॥१॥
मन्युरिन्द्रो मन्युरेवास देवो मन्युर्होता वरुणो जातवेदाः ।
मन्युं विश ईळते मानुषीर्याः पाहि नो मन्यो तपसा सजोषाः ॥२॥
अभीहि मन्यो तवसस्तवीयान्तपसा युजा वि जहि शत्रून् ।
अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्या भरा त्वं नः ॥३॥
त्वं हि मन्यो अभिभूत्योजाः स्वयम्भूर्भामो अभिमातिषाहः ।
विश्वचर्षणिः सहुरिः सहावानस्मास्वोजः पृतनासु धेहि ॥४॥
अभागः सन्नप परेतो अस्मि तव क्रत्वा तविषस्य प्रचेतः ।
तं त्वा मन्यो अक्रतुर्जिहीळाहं स्वा तनूर्बलदेयाय मेहि ॥५॥
अयं ते अस्म्युप मेह्यर्वाङ् प्रतीचीनः सहुरे विश्वधायः ।
मन्यो वज्रिन्नभि मामा ववृत्स्व हनाव दस्यूँरुत बोध्यापेः ॥६॥

83.

Yás te manyó 'vidhad vajra sāyaka sáha ójaḥ pushyati víṣvam ānushák | sāhyáma dásam ấryaṃ tváyā yujấ sáhaskritena sáhasā sáhasvatā || 1 || manyúr índro manyúr evấsa devó manyúr hótā váruṇo jātávedāḥ | manyúṃ víṣa īḷate mánushīr yấḥ pāhí no manyo tápasā sajóshāḥ || 2 || abhīhi manyo tavásas távīyān tápasā yujấ ví jahi ṣátrūn | amitrahấ vṛitrahấ dasyuhấ ca víṣvā vásūny ấ bharā tváṃ naḥ || 3 || tváṃ hí manyo abhíbhūtyojāḥ svayambhū́r bhā́mo abhimātishāhấḥ | viṣvácarshaṇiḥ sáhuriḥ sáhāvān asmā́sv ójaḥ pṛítanāsu dhehi || 4 || abhāgáḥ sánn ápa páreto asmi táva krátvā tavishásya pracetaḥ | táṃ tvā manyo akratúr jihīḷāháṃ svấ tanū́r baladéyāya méhi || 5 || ayám te asmy úpa méhy arvā́ñ pratīcīnáḥ sahure viṣvadhāyaḥ | mányo vajrinn abhí mā́m ấ vavṛitsva hánāva dásyūn̐r utá bodhy āpéḥ || 6 ||

83

He who pays homage to you, O divine wrath, the thunderbolt, the destroyer of enemies, enjoys all might (the inner force), and strength (the physical force), the two combined. May the infidels and virtuous both be overcome by us with you, WRATH, as our ally, invigorating, strong and vigorous as you are. 1

WRATH, verily, is the personified resplendence; WRATH, verily, has been divine; WRATH, verily, is the personified ministering priest, i.e., the adorable fire divine; he is the personified omniscient lord of venerability; all the rational beings, known as men, sing the praises of the WRATH. O divine WRATH, may you protect us; come to us, well pleased, along with AUSTERITY personfied. 2

O divine WRATH, the strongest among all who are strong, please come to us with AUSTERITY as your ally; please crush our enemies. You, verily, are the slayer of enemies, the slayer of our adversaries. Please do come to us to provide us with abundant riches. 3

O divine WRATH, you are possessed of the victory-winning strength; you are self-existent, irate, the crusher of hostile persons; you are the beholder of all -- enduring and rigorous (or courageous). Please give us enough strength to succeed in battles of life. 4

O WRATH, the sage, the powerful, I have been avoiding you in my worship, with the result, that I have retreated (allowing a victory to my foes); I have been angry with you, and hence, I have not been worshipping you. Still, O WRATH, you are a part of my body; please come to mè to give me strength. 5

I am, verily, yours; come to me; please advance towards me; turn towards me. O WRATH, resister of foes, and sustainer of all. O WRATH, the bearer of thunderbolt, come up to me. I take you as my kinsman. Let both of us together slay the infidels. 6

अभि प्रेहि दक्षिणतो भवा मेऽधा वृत्राणि जङ्घनाव भूरि ।
जुहोमि ते धरुणं मध्वो अग्रमुभा उपांशु प्रथमा पिबाव ॥७॥

abhí préhi dakshiṇató bhavā mé 'dhā vṛitráṇi jañghanāva bhū́ri | juhómi te dharúṇam mádhvo ágram ubhā́ upāṅśú prathamā́ pibāva || 7 || 18 ||

(८४) चतुरशीतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य तापसो मन्युर्ऋषिः । मन्युर्देवता । (१-३) प्रथमादितृचस्य त्रिष्टुप्, (४-७) चतुर्थ्यादिचतसृणाञ्च जगती छन्दसी ॥

॥१९॥ त्वया मन्यो सरथमारुजन्तो हर्षमाणासो धृषिता मरुत्वः ।
तिग्मेषव आयुधा संशिशाना अभि प्र यन्तु नरो अग्निरूपाः ॥१॥
अग्निरिव मन्यो त्विषितः सहस्व सेनानीर्नः सहुरे हूत एधि ।
हत्वाय शत्रून्वि भजस्व वेद ओजो मिमानो वि मृधो नुदस्व ॥२॥
सहस्व मन्यो अभिमातिमस्मे रुजन्मृणन्प्रमृणन्प्रेहि शत्रून् ।
उग्रं ते पाजो नन्वा रुरुध्रे वशी वशं नयस एकज त्वम् ॥३॥
एको बहूनामसि मन्यवीळितो विशंविशं युधये सं शिशाधि ।
अकृत्तरुक्त्वया युजा वयं द्युमन्तं घोषं विजयाय कृण्महे ॥४॥
विजेषकृदिन्द्र इवानवब्रवो३ऽस्माकं मन्यो अधिपा भवेह ।
प्रियं ते नाम सहुरे गृणीमसि विद्मा तमुत्सं यत आबभूथ ॥५॥

84.

Tváya manyo saráthaṃ ārujánto hárshamaṇāso dhṛishitā́ marutvaḥ | tigméshava ā́yudhā saṃśíśanā abhí prá yantu náro agnírūpāḥ || 1 || agnír iva manyo tvishitáḥ sahasva senānī́r naḥ sahure hūtá edhi | hatvā́ya śátrūn ví bhajasva véda ójo mímāno ví mṛídho nudasva || 2 || sáhasva manyo abhímātim asmé rujáṅ mṛiṇán pramṛiṇán préhi śátrūn | ugráṃ te pā́jo nanv ā́ rurudhre vaśī́ vásaṃ nayasa ekaja tváṃ || 3 || éko bahūnā́m asi manyav īḷitó víśaṃ-viśaṃ yudháye sáṃ śiśādhi | ákṛittaruk tváyā yujā́ vayáṃ dyumántaṃ ghóshaṃ vijayā́ya kṛiṇmahe || 4 || vijeshakṛ́d índra ivānavabravò 'smā́kaṃ manyo adhipā́ bhavehá | priyáṃ te nā́ma sahure gṛiṇīmasi vidmā́ tám útsaṃ yáta ābabhū́tha. || 5 ||

(O WRATH), please come to me, and be on my right side. Both of us combined shall slay the host of foes. I am offering to you the best homage of mine, the best elixir, the sustainer. Come to me, and both of us shall drink and enjoy (this exhilarating elixir) in privacy. 7

84

May the leader of battle, wearing the form of fire, ascending the same chariot with you, O WRATH, who are accompanied by soldiers, proceed to battle-field, advancing, exulting, indignant, armed with sharp arrows, and whetting their weapons. 1

O WRATH, blazing like fire, please over-throw our enemies, and come to help us as our general, enduring and courageous, when invoked by us in battle. Having crushed our enemies, please distribute their treasures amongst us. Please grant us strength to enable us to scatter our foes. 2

O WRATH, overthrow our assailant; advance against our adversaries; wound them; kill them and kill to the last one who is there to resist your attack, fierce and mighty? You can alone subdue them, without taking help from a companion. Inflicting a defeat on them, you bring them to complete subjugation. 3

O WRATH, you have a reputation of conquering a host of rivals single-handed. Please infuse in us also the enthusiasm of fighting against all men. As long as you, of unshorn radiance, are with us as an ally, we shall raise our loud shout for victory with all confidence. 4

O WRATH, in securing victory, you are like a mighty resplendent king, irreproachable. Please be our protector on this occasion. O enduring one, we are chanting to you this acceptable praise. We know this to be the source whence you have become (so potent). 5

आभूत्या सहजा वज्र सायक सहो बिभर्ष्यभिभूत उत्तरम् ।
क्रत्वा नो मन्यो सह मेद्येधि महाधनस्य पुरुहूत संसृजि ॥६॥
संसृष्टं धनमुभयं समाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः ।
भियं दधाना हृदयेषु शत्रवः पराजितासो अप नि लयन्ताम् ॥७॥

ábhūtyā sahajá vajra sāyaka sáho bibharshy abhibhūta úttaram | krátvā no manyo sahá medy èdhi mahādhanásya puruhūta saṃsṛíji || 6 || sáṃsṛishṭam dhánam ubháyaṃ samákṛitam asmábhyaṃ dattām váruṇaś ca manyúḥ | bhíyaṃ dádhānā hṛidayeshu śátravaḥ párājitāso ápa ní layantām || 7 || 19 ||

[अथ सप्तमोऽनुवाकः ॥] (८५) पञ्चाशीतितमं सूक्तम्

(१-४७) सप्तचत्वारिंशदृचस्यास्य सूक्तस्य सावित्री सूर्या ऋषिका । (१-५) प्रथमादिपञ्चर्चां सोमः, (६-१६) षष्ठ्याद्येकादशानां सूर्याविवाहः, (१७) सप्तदश्या देवाः, (१८) अष्टादश्याः सोमार्कौ, (१९) एकोनविंश्याश्चन्द्रमाः, (२०-२८) विंश्यादिनवानां नृणामाशीःप्राया विवाहमन्त्राः, (२९-३०) एकोनत्रिंशीत्रिंश्योर्वधूवासःसंस्पर्शनिन्दा, (३१) एकत्रिंश्या दम्पत्योर्यक्ष्मनाशनम्, (३२-४७) द्वात्रिंश्यादिषोडशानाञ्च सावित्री सूर्या देवताः । (१-१३, १५-१७, २२, २५, २८-३३, ३५, ३८-४२, ४५-४७) प्रथमादित्रयोदशर्चां पञ्चदश्यादितृचस्य द्वाविंशीपञ्चविंश्योरष्टाविंश्यादिषडृचस्य पञ्चत्रिंश्या अष्टात्रिंश्यादिपञ्चानां पञ्चचत्वारिंश्यादितृचस्य चानुष्टुप्, (१४, १९-२१, २३-२४, २६, ३६-३७, ४४) चतुर्दश्या एकोनविंश्यादितृचस्य त्रयोविंशीचतुर्विंश्योः षड्विंश्याः षट्त्रिंशीसप्तत्रिंशीचतुश्चत्वारिंशीनाञ्च त्रिष्टुप्, (१८, २७, ४३) अष्टादशीसप्तविंशीत्रिचत्वारिंशीनां जगती, (३४) चतुस्त्रिंश्याश्च उरोबृहती छन्दांसि ॥

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥१॥
सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥२॥

85.

Satyénóttabhitā bhúmiḥ súryeṇóttabhitā dyaúḥ | ṛiténādityás tishṭhanti diví sómo ádhi śritáḥ || 1 || sómenādityá balínaḥ sómena pṛithiví mahí | átho nákshatrāṇām eshām upásthe sóma áhitaḥ || 2 ||

You are a destructive thunderbolt, the subduer of enemies, twin-born with victory, and you possess a remarkable strength. O WRATH, be favourable to us in struggles. During the dread of a battle, you are the only help which can assuredly be invoked. 6

May the venerable Lord and his WRATH award as wealth of both kinds (material and spiritual), undivided, and exclusively our own. May, with your help, our enemies, who bear hatred and dread in their hearts, be overcome, and utterly annihilated. 7

85

Earth is upheld by truth; heaven is upheld by the sun; the solar regions are supported by eternal laws; the elixir of divine love is supreme in heaven. 1

By the elixir of divine love, the solar regions are strong; by the divine elixir, the earth is great; the divine elixir is stationed in the midst of all the constellations. 2

सोमं मन्यते पपिवान्यत्संपिंषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन ॥३॥
आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्राव्णामिच्छृण्वन्तिष्ठसि न ते अश्नाति पार्थिवः ॥४॥
यत्त्वा देव प्रपिबन्ति तत आ प्यायसे पुनः ।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥५॥

रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।
सूर्याया भद्रमिद्वासो गाथयैति परिष्कृतम् ॥६॥
चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥७॥
स्तोमा आसन्प्रतिधयः कुरीरं छन्द ओपशः ।
सूर्याया अश्विना वराग्निरासीत्पुरोगवः ॥८॥
सोमो वधूयुरभवदश्विनास्तामुभा वरा ।
सूर्यां यत्पत्ये शंसन्तीं मनसा सवितादात् ॥९॥

sómam manyate papiván yát sampiñshánty óshadhim | sómam yám brahmáṇo vidúr ná tásyaṣnāti káṣ caná || 3 || ā́chádvidhānair gupitó bárhataiḥ soma rakshitáḥ | grā́vṇam íc chṛiṇván tishṭhasi ná te aṣnāti pā́rthivaḥ || 4 || yát tvā deva prapíbanti táta ā́ pyāyase púnaḥ | vāyúḥ sómasya rakshitā́ sámānām mā́sa ā́kṛitiḥ || 5 || 20 ||

raíbhy āsīd anudéyī nārāṣaṅsī nyócanī | sūryā́yā bhadrám íd vā́so gā́thayaiti párishkṛitam || 6 || cíttir ā upabárhaṇam cákshur ā abhyáñjanam | dyaúr bhū́miḥ kóṣa āsīd yád áyāt sūryā́ pátim || 7 || stómā āsan pratidháyaḥ kurī́ram chánda opaṣáḥ | sūryā́yā aṣvínā varā́gnír āsīt purogaváḥ || 8 || sómo vadhūyúr abhavad aṣvínāstām ubhā́ varā́ | sūryā́m yát pátye ṣáṅsantīm mánasā savitā́dadāt || 9 ||

He, who had drunk, thinks that the herb, which common men, crush and grind, is the divine elixir; but which the sages know to be really the elixir, no one tastes that. 3

O divine elixir, you are concealed by means of coverings, and protected by the vast cosmic tunes known as *Barhat Samans.* You abide listening to the sounds of cosmic vibrations; no terrestrial being can taste you. 4

When, O divine, they drink you, then you swell and thrive again; the cosmic wind is the guardian of this divine elixir; month is the one who shapes the years (*Soma*= the drink and moon both; *moon* and *month* are the allied terms). 5

Sacred Rk verses (*Raibhi*) become her (i.e. of the bride *Surya*, the daughter of the Sun) companion; and the praising verses (*Narasamsi*) become her ornaments, when the dawns' lovely dress is adored by sacred divine love (*Gatha*). 6

When Sun's daughter, the bride, goes to her husband, her loving mind becomes the pillow (of her couch), the eye becomes the collyrium; and heaven and earth become her chest of treasure. 7

Hymns (the *Stomas*) are the cross-bars (of the car); the *kurira* metre is the thong of the whip; the twin divines are groomsmen of the bride and fire divine becomes leader of the procession. 8

The young bachelor (*Soma*) desires to have a bride; the twin divines become the two groomsmen. The divine impeller (the *Savitr*, the Sun) gives away the bride, quite ripe in age, to the husband (*Soma*), with matured intelligence. 9

मनो अस्या अन आसीद्द्यौरासीदुत च्छदिः ।
शुक्रावनड्वाहावास्तां यदयात्सूर्या गृहम् ॥१०॥

॥२२॥

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावितः ।
श्रोत्रं ते चक्रे आस्तां दिवि पन्थाश्चराचरः ॥११॥
शुची ते चक्रे यात्या व्यानो अक्ष आहतः ।
अनो मनस्मयं सूर्यारोहत्प्रयती पतिम् ॥१२॥
सूर्याया वहतुः प्रागात्सविता यमवासृजत् ।
अघासु हन्यन्ते गावोऽर्जुन्योः पर्युह्यते ॥१३॥
यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः ।
विश्वे देवा अनु तद्वामजानन्पुत्रः पितरावबृणीत पूषा ॥१४॥
यदयातं शुभस्पती वरेयं सूर्यामुप ।
क्वैकं चक्रं वामासीत्क्व देष्ट्राय तस्थथुः ॥१५॥

máno asyā́ ána āsīd dyaúr āsīd utá chadíḥ | śukrā́v anaḍvā́hav āstāṃ yád áyāt sūryā́ gṛihám || 10 || 21 ||

ṛiksāmā́bhyām abhíhitau gā́vau te sāmanā́v itaḥ | śrótraṃ te cakré āstāṃ diví pánthāś carācaráḥ || 11 || śúcī te cakré yātyā́ vyānó áksha ā́hataḥ | áno manasmáyaṃ sūryā́rohat prayatī́ pátim || 12 || sūryā́yā vahatúḥ prā́gāt savitā́ yám avā́sṛijat | aghā́su hanyante gā́vó 'rjunyoḥ páry uhyate || 13 || yád aśvinā pṛichámānāv áyātam tricakréṇa vahatúṃ sūryā́yāḥ | víśve devā́ ánu tád vām ajānan putráḥ pitárāv avṛiṇīta pūshā́ || 14 || yád áyātaṃ śubhas patī vareyáṃ sūryā́m úpa | kvaíkaṃ cakráṃ vām āsīt kvà deshṭrā́ya tasthathuḥ || 15 || 22 ||

The bride goes to her husband's home, her mind is her chariot, and heaven is her covering; the two shining (orbs) (i.e. the sun and moon) are the oxen that draw it. 10

These two oxen yoked by the *Rk* and the *Saman* verses march with one pace; the two chariot wheels are your oars; the path of ease and comfort is in the heaven. 11

As she goes to her Lord, the pair of *Suci* (the pure) becomes the swift-moving wheels. The wind is the fastened axle there; the bride mounts the chariot of the Mind. 12

The bridal procession of the Sun's daughter, which the divine mother creator despatches, moves along; the oxen of the chariot are whipped along in the MAGHA constellations; she is taken to her husband's house in the ARJUNI (*Phalguna*) constellations. 13

When, O twin divines, you come in your three-wheeled car, soliciting the marriage of the bride, then all Nature's forces give their assent, and Pusan, the nourisher, your son, chooses you as his parents. 14

When, O lords of water, you come to the father (the impeller, the giver-away) to get the bride, (tell us) where is the one wheel of your car, where do you stand to make the gift? 15

द्वे ते चक्रे सूर्ये ब्रह्माण ऋतुथा विदुः ।
अथैकं चक्रं यद्गुहा तदद्धातय इद्विदुः ॥१६॥
सूर्यायै देवेभ्यो मित्राय वरुणाय च ।
ये भूतस्य प्रचेतस इदं तेभ्योऽकरं नमः ॥१७॥
पूर्वापरं चरतो माययैतौ शिशू क्रीळन्तौ परि यातो अध्वरम् ।
विश्वान्यन्यो भुवनाभिचष्ट ऋतूँरन्यो विदधज्जायते पुनः ॥१८॥
नवोनवो भवति जायमानोऽह्नां केतुरुषसामेत्यग्रम् ।
भागं देवेभ्यो वि दधात्यायन्प्र चन्द्रमास्तिरते दीर्घमायुः ॥१९॥
सुकिंशुकं शल्मलिं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम् ।
आ रोह सूर्ये अमृतस्य लोकं स्योनं पत्ये वहतुं कृणुष्व ॥२०॥

उदीर्ष्वातः पतिवती ह्येषा विश्वावसुं नमसा गीर्भिरीळे ।
अन्यामिच्छ पितृषदं व्यक्तां स ते भागो जनुषा तस्य विद्धि ॥२१॥

dvé te cakré sūrye brahmáṇa ṛituthá viduḥ | áthaikaṃ cakráṃ yád gúhā tád addhatáya íd viduḥ || 16 || sūryáyai devébhyo mitráya váruṇāya ca | yé bhūtásya prácetasa idáṃ tébhyo 'karaṃ námaḥ || 17 || pūrvaparáṃ carato māyáyai-taú śíśū krīḷantau pári yato adhvarám | víśvāny anyó bhúvanābhicáshṭa ṛitū́ṅr anyó vidádhaj jāyate púnaḥ || 18 || návo-navo bhavati jáyamānó 'hnāṃ ketúr ushásām ety ágram | bhāgáṃ devébhyo vi dadhāty āyán prá candrámās tirate dīrghám áyuḥ || 19 || sukiṃśukáṃ śalmalíṃ viśvárūpaṃ híraṇyavarṇaṃ suvṛ́itaṃ sucakrám | á roha sūrye amṛ́itasya lokáṃ syonáṃ pátye vahatúṃ kṛiṇushva || 20 || ३ ||

úd īrshvátaḥ pátivatī hy èshá viśvávasuṃ námasā gīrbhír īḷe | anyám iccha pitṛishádaṃ vyàktāṃ sá te bhāgó janúshā tásya viddhi || 21 ||

O bride, the learned persons in their season know your two chariot wheels (the sun and moon); the other third wheel (the year) which is concealed, is known to those wise only who are aware of the highest truth. 16

I offer this adoration to the bride, to the divine powers, to the sun and the water, (and to all those) who are kind and considerate towards created worlds. 17

These two (the sun and moon), youthful and sportive, move in unison in close succession, and approach the place of cosmic sacrifice, one of them looks over all existing worlds, the other regulates the seasons and is born again and again. 18

He, born afresh, is new every day; as the manifester of days, he goes before the dawns; he distributes their portion to the divines as he goes; the moon prolongs the length of our existence. 19

O bride (sun's daughter), ascend the chariot, made of good *kimsuka* wood and of *salmali*. It is multiform, decorated with gold, well-covered, well-wheeled. May your world of married life have the happiness of the immortals. Make for your Lord a happy bridal journey. 20

Rise up from hence, for this damsel has a husband; I worship the rival lover with reverence and with hymns. May he seek for himself another maiden still dwelling in her father's house and decorated with ornaments; be sure, that is your portion. Accept it, since it has been assigned to you by birth. 21

उदीर्ष्वातो विश्वावसो नमसेळामहे त्वा ।
अन्यामिच्छ प्रफर्व्यं१ सं जायां पत्या सृज ॥२२॥
अनृक्षरा ऋजवः सन्तु पन्था येभिः सखायो यन्ति नो वरेयम् ।
समर्यमा सं भगो नो निनीयात्सं जास्पत्यं सुयममस्तु देवाः ॥२३॥
प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वाबध्नात्सविता सुशेवः ।
ऋतस्य योनौ सुकृतस्य लोकेऽरिष्टां त्वा सह पत्या दधामि ॥२४॥
प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् ।
यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासति ॥२५॥

पूषा त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन ।
गृहान्गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि ॥२६॥
इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं१ सं सृजस्वाधा जिव्री विदथमा वदाथः ॥२७॥

úd īrshváto viṣvāvaso námaseḷā-mahe tvā | anyám icha prapharvyàṃ sáṃ jāyám pátyā sṛija || 22 || anṛiksharā́ ṛijávaḥ santu pánthā yébhiḥ sákhāyo yánti no vareyám | sám aryamā́ sám bhágo no ninīyāt sáṃ jaspatyáṃ suyámam astu devāḥ || 23 || prá tvā muñcāmi váruṇasya pā́ṣād yéna tvā́badhnāt savitā́ suṣévaḥ | ṛitásya yónau sukṛitásya loké 'rishṭā́m tvā sahá pátyā dadhāmi || 24 || prétó muñcā́mi nāmútaḥ subaddhā́m amútas karam | yátheyám indra mīḍhvaḥ suputrā́ subhágā́sati || 25 || 24 ||

pūshā́ tvetó nayatu hastagṛihyāṣvínā tvā prá vahatāṃ ráthena | gṛihā́n gacha gṛihápatnī yáthā́so vaṣínī tvám vidátham ā́ vadāsi || 26 || ihá priyám prajáyā te sám ṛidhyatām asmín gṛihé gā́rhapatyāya jāgṛihi | enā́ pátyā tanvàṃ sáṃ sṛijasvā́dhā jívrī vidátham ā́ vadāthaḥ || 27 ||

Rise up from hence, O rival lover; we worship you with reverence; seek another maiden, one with large hips. Leave this bride with her husband. 22

O divines, may the paths whereon our fellows go to the bride's father, be smooth and straight. May the Lord of cosmic order and gracious Lord conduct us, and may the union of wife and husband be easily accomplished. 23

I set you free from the noose of divine law wherewith our most blessed Impeller Lord has been binding you; I unite you, unharmed, with your husband at this place of sacrifice in the world of virtuous actions. 24

I set you free from thence, not from hence; I place you here firmly bound; O bounteous resplendent Lord, may she live with excellent children, and be very fortunate. 25

May the nourisher lord lead you hence, taking you by your hand; may the twin divines lead you lovingly in their chariot. Go to the house of (your husband); verily, you are the mistress of that house; and may you be able to command respect with your household fellows. 26

In this your husband's family, may you be happy and prosperous along with your offspring. Be watchful over your domestic duties in this house. May you unite your person with your lord the husband; thus may you both, growing in age together, manage your household affairs. 27

नीललोहितं भवति कृत्यासक्तिर्व्यज्यते ।
एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते ॥२८॥
परा देहि शामुल्यं ब्रह्मभ्यो वि भजा वसु ।
कृत्यैषा पद्वती भूत्व्या जाया विशते पतिम् ॥२९॥
अश्रीरा तनूर्भवति रुशती पापयामुया ।
पतिर्यद्वध्वो३ वाससा स्वमङ्गमभिधित्सते ॥३०॥

ये वध्वश्चन्द्रं वहतुं यक्ष्मा यन्ति जनादनु ।
पुनस्तान्यज्ञिया देवा नयन्तु यत आगताः ॥३१॥
मा विदन्परिपन्थिनो य आसीदन्ति दंपती ।
सुगेभिर्दुर्गमतीतामप द्रान्त्वरातयः ॥३२॥
सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
सौभाग्यमस्यै दत्त्वायाथास्तं वि परेतन ॥३३॥

nīlalohi-
tám bhavati krityásaktír vy ajyate | édhante asyā jñātáyaḥ pátir bandhéshu badhyate || 28 || párā dehi ṣāmulyàm brahmábhyo ví bhaja vásu | krityaishá padvátī bhūtvy á jāyā viṣate pátim || 29 || aṣrīrá tanū́r bhavati rúṣatī pāpáyāmuyá | pátir yád vadhvò vā́sasā svám áṅgam abhidhítsate || 30 || 25 ||

yé vadhvàs candrám vahatúm yákshmā yánti jánād ánu | púnas tā́n yajñíyā devā́ náyantu yáta ā́gatāḥ || 31 || mā́ vidan paripanthíno yá āsídanti dámpatī | sugébhir durgám átītām ápa drāntv árātayaḥ || 32 || sumaṅgalī́r iyáṃ vadhū́r imā́ṃ saméta páṣyata | saúbhāgyam asyai dattvā́yā́thā́stam ví páretana || 33 ||

Blue and red becomes her form (married wife). The *Kṛtya* (the *uncertainty* factor) clinging to her is left behind. May her kinsmen in husband's family prosper. The husband is bound fast in bonds of love. 28

(O wife), put away the garment soiled by the body; give wealth to the learned priests. The *Kṛttika*, the feeling of uncertainty has become active; it has gone to the husband's heart as his wife. 29

If the husband wishes to cover his own body with his wife's garments, his body looks very ugly under the wicked charm (of the uncertainty factor). 30

May the honoured experts in public hygiene drive away the infectious malignant diseases, which are likely to come along with the people, who join the wife's golden bridal procession. 31

Let not the robbers, who lie in ambush and approach the husband and wife, reach them; may they (the couple) by easy roads escape from all expected dangers. May all adversities keep aloof. 32

Blessed is this bride; come all of you; meet and behold her. Convey to her your felicitations, and then return to your homes. 33

तृष्टमेतत्कटुकमेतदपाष्ठवद्विषवन्नैतदत्तवे ।
सूर्यां यो ब्रह्मा विद्यात्स इद्वाधूयमर्हति ॥३४॥
आशसनं विशसनमथो अधिविकर्तनम् ।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मा तु शुन्धति ॥३५॥

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥३६॥
तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या वपन्ति ।
या न ऊरू उशती विश्रयाते यस्यामुशन्तः प्रहराम शेपम् ॥३७॥
तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतुना सह ।
पुनः पतिभ्यो जायां दा अग्ने प्रजया सह ॥३८॥
पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम् ॥३९॥
सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः ।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥४०॥

trishṭám etát káṭukam etád apāshṭhávad vishávan naitád áttave | sūryā́ṃ yó brahmā́ vidyát sá íd vádhūyam arhati || 34 || āṣásanaṃ viṣásanam átho adhivikártanam | sūryā́yaḥ paṣya rūpā́ṇi tā́ni brahmā́ tú ṣundhati || 35 || 26 ||

gṛibhṇā́mi te saubhagatvā́ya hástam máyā pátyā jarádashṭir yáthā́saḥ | bhágo aryamā́ savitā́ púraṃdhir máhyaṃ tvādur gā́rhapatyāya devā́ḥ || 36 || tā́m pūshañ chivátamām érayasva yásyām bī́jam manushyā̀ vápanti | yā́ na ūrū́ uṣatī́ viṣráyāte yásyām uṣántaḥ prahárāma ṣépam || 37 || túbhyam ágre páry avahan sūryā́ṃ vahatúnā sahá | púnaḥ pátibhyo jāyā́ṃ dā́ agne prajáyā sahá || 38 || púnaḥ pátnīm agnír adād ā́yushā sahá várcasā | dīrghā́yur asyā yáḥ pátir jī́vāti ṣarádaḥ ṣatám || 39 || sómaḥ prathamó vivide gandharvó vivida úttaraḥ | tṛitī́yo agníshṭe pátis turī́yas te manushyajā́ḥ || 40 || 27 ||

This garment (of the bride) is inflaming, it is pungent; it is like stale juice; it appears to have been poisoned; it is not fit for use; the (learned priest), who knows the bride, Sun's daughter, verily deserves the bridal garment. 34

Behold the forms of the bride, the fringes, the hard-cloth and the divided skirt. Behold the hues which the bride wears. May the priest relieve her from these clothes. 35

I accept your hand for good fortune, that you attain old age with me as your husband. Our Lord of grace, cosmic orders, creation and wisdom, has given you to me that I may be the master of a household. 36

O Lord of nourishment, inspire her who is most auspicious, in whom men may sow seed, who shall twine her loving arms about me, and enter into consummation. 37

They (the parents) first escorted the bride to you, O fire divine, with her bridal ornaments; may you, O fire divine, give to us, the husbands, our wife back again with children. 38

The fire divine infuses marital desire in the bride, and furnishes splendour; may he who is her husband, enjoy life, living for a hundred years. 39

At first the youthful love (*Soma*) blesses the bride; and then instinct of attachment (*Gandharva*) blesses her, the heart of passion (*Agni*) becomes her third husband; and lastly, the fourth husband is born of man. 40

॥२८॥

सोमो ददद्गन्धर्वाय गन्धर्वो ददद्ग्नये ।
रयिं च पुत्राँश्चादादुग्निर्मह्यमथो इमाम् ॥४१॥
इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीळन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥४२॥
आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्वर्यमा ।
अदुर्मङ्गलीः पतिलोकमा विश शं नो भव द्विपदे शं चतुष्पदे ॥४३॥
अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।
वीरसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥४४॥
इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥४५॥
सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव ।
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु ॥४६॥
समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ ।
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ ॥४७॥

॥ इत्यष्टमाष्टके तृतीयोऽध्यायः ॥
[तृतीयाध्याये वर्गाः २८, सूक्तानि १४, ऋचः १५८]

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sómo dadad gandharváya gandharvó dadad agnáye | rayíṃ ca putráṅs cādād agnír máhyam átho imā́m || 41 || ihaívá stam mā́ ví yaushṭam víṣvam ā́yur vy àṣnutam | krīḷantau putraír náptṛibhir módamanau své gṛihé || 42 || ā́ naḥ prajā́ṃ janayatu prajā́patir ājarasā́ya sám anaktv aryamā́ | ádurmaṅgalīḥ patilokám ā́ viṣa ṣáṃ no bhava dvipáde ṣáṃ cátushpade || 43 || ághoracakshur ápatighny edhi ṣivā́ paṣúbhyaḥ sumánāḥ suvárcāḥ | vīrasū́r devákāmā syoná ṣáṃ no bhava dvipáde ṣáṃ cátushpade || 44 || imā́ṃ tvám indra mīḍhvaḥ suputrā́ṃ subhágāṃ kṛiṇu | dáṣāsyām putrā́n ā́ dheḥi pátim ekādaṣáṃ kṛidhi || 45 || samrā́jñī ṣváṣure bhava samrā́jñī ṣvaṣrvā́m bhava | nánāndari samrā́jñī bhava samrā́jñī ádhi devṛíshu || 46 || sám añjantu víṣve devā́ḥ sám ā́po hṛídayāni nau | sám mātaríṣvā sáṃ dhātā́ sám u déshṭrī dadhātu nau || 47 || 28 ||

Soma (the youthful love) gives her to the *Gandharva* (attachment personified), the *Gandharva* gives her to *Agni* (heat of passion), and finally Agni has given her to me for the sake of children and wealth. 41

May you both abide here together; may you never be separated; may you live together all your lives sporting with sons and grandsons; and thus rejoice in your own home. 42

So may the supreme protector grant us progeny, may the ordainer unite us together until an old age; free from all evils, may you, O bride, enter your husband's home and be the bringer of prosperity to our bipeds and quadrupeds. 43

(O bride), may you never look upon your husband with an evil eye; never be hostile to him; be tender to animals; may you ever be amiable and cheerful; be the mother of brave children, loving to the divine powers, be the bestower of happiness, and bring prosperity to our bipeds and quadrupeds. 44

O bounteous Lord, make her blessed with sons and fortune; give her ten sons; and then her husband becomes the eleventh one. 45

Be a queen to your father-in-law, be a queen to your mother-in-law, be a queen to your husband's sister, be a queen to your husband's brothers. 46

May the entire assembly of the invited guests unite hearts of both of us; may we be calm and united, like the mixed waters; may we be united like the vital breaths; may both of us be in unison like the creator and His creation; may we be one like the preceptor and his disciple. May we both be loving to each other. 47

अथ चतुर्थोऽध्यायः ॥

(८६) षडशीतितमं सूक्तम्

(१-२३) त्रयोविंशत्यृचस्यास्य सूक्तस्य (१, ८, ११-१२, १४, १९-२२) प्रथमाष्टम्येकादशी-
द्वादशीचतुर्दशीनामृचामेकोनविंश्यादिचतसृणाञ्चेन्द्र ऋषिः, (२-६, ९-१०, १५-१८)
द्वितीयादिपञ्चानां नवमीदशम्योः पञ्चदश्यादिचतसृणाञ्चेन्द्राणी ऋषिका.
(७, १३, २३) सप्तमीत्रयोदशीत्रयोविंशीनाञ्चेन्द्रो वृषाकपिर्ऋषिः ।
इन्द्रो देवता । पङ्क्तिश्छन्दः ॥

॥१॥ वि हि सोतोरसृक्षत नेन्द्रं देवममंसत ।
यत्रामदद्वृषाकपिर्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥१॥
परा हीन्द्र धावसि वृषाकपेरति व्यथिः ।
नो अह प्र विन्दस्यन्यत्र सोमपीतये विश्वस्मादिन्द्र उत्तरः ॥२॥
किमयं त्वां वृषाकपिश्चकार हरितो मृगः ।
यस्मा इरस्यसीदु न्वर्यो वा पुष्टिमद्वसु विश्वस्मादिन्द्र उत्तरः ॥३॥
यमिमं त्वं वृषाकपिं प्रियमिन्द्राभिरक्षसि ।
श्वा न्वस्य जम्भिषदपि कर्णे वराहयुर्विश्वस्मादिन्द्र उत्तरः ॥४॥
प्रिया तष्टानि मे कपिर्व्यक्ता व्यदूदुषत् ।
शिरो न्वस्य राविषं न सुगं दुष्कृते भुवं विश्वस्मादिन्द्र उत्तरः ॥५॥

86.

Ví hi sótor ásrikshata néndram devám amaṅsata | yátrámadad vrishákapir aryáḥ pushṭéshu mátsakhā víṣvasmād índra úttaraḥ || 1 || párā hindra dhávasi vrishákaper áti vyáthiḥ | nó áha prá vindasy anyátra sómapītaye víṣvasmād índra úttaraḥ || 2 || kím ayám tvám vrishákapiṣ cakára hárito mrigáḥ | yásmā irasyásíd u nv àryó vā pushṭimád vásu víṣvasmād índra úttaraḥ || 3 || yám imám tvám vrishákapim priyám indrabhirákshasi | svá nv àsya jambhishad ápi kárṇe varahayúr víṣvasmad índra úttaraḥ || 4 || priyá tashṭáni me kapír vyàktā vy àdūdushat | síro nv àsya rāvisham ná sugám dushkrite bhuvam víṣvasmad índra úttaraḥ || 5 || 1 ||

86

(The Self speaks:) They have neglected the devotional expression; they have not praised me, the divine soul, at the sacred place of worship, at which the liberal mind becoming my friend rejoices. The Self is supreme over all. 1

(The Intellect speaks:) O soul, though you are much annoyed, still you hasten the Mind; and yet you find no other place to enjoy offerings. The Self is supreme over all. 2

What has this vigorous sportive restless mind done to you that you like a liberal benefactor bestow upon him wealth and nourishment. The Self is supreme over all. 3

This flickering mind, whom you, the Self, cherishes as your dear son, may the dog which chases the boar seize him by the ear and devour him. The Self is supreme over all. 4

Mind, the restless ape, spoils the beloved butter-mixed oblations, offered to me by worshippers; let me quickly cut off his head, let me not be the giver of happiness to one who works evil. The Self is supreme over all. 5

॥२॥ न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत् ।
न मत्प्रतिच्यवीयसी न सक्थ्युद्यमीयसी विश्वस्मादिन्द्र उत्तरः ॥६॥
उवे अम्ब सुलाभिके यथेवाङ्ग भविष्यति ।
भसन्मे अम्ब सक्थि मे शिरो मे वीव हृष्यति विश्वस्मादिन्द्र उत्तरः ॥७॥
किं सुबाहो स्वङ्गुरे पृथुष्टो पृथुजाघने ।
किं शूरपत्नि नस्त्वमभ्यमीषि वृषाकपिं विश्वस्मादिन्द्र उत्तरः ॥८॥
अवीरामिव मामयं शरारुरभि मन्यते ।
उताहमस्मि वीरिणीन्द्रपत्नी मरुत्सखा विश्वस्मादिन्द्र उत्तरः ॥९॥
संहोत्रं स्म पुरा नारी समनं वाव गच्छति ।
वेधा ऋतस्य वीरिणीन्द्रपत्नी महीयते विश्वस्मादिन्द्र उत्तरः ॥१०॥

॥३॥ इन्द्राणीमासु नारिषु सुभगामहमश्रवम् ।
नह्यस्या अपरं चन जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः ॥११॥

ná mát strí subhasáttarā ná suyáṣutarā bhuvat | ná mát pratícyavīyasī ná sákthy údyamīyasī víṣvasmād índra úttaraḥ ‖ 6 ‖ uvé amba sulābhike yáthevāṅgá bhavishyáti | bhasán me amba sákthi me ṣiro me vīva hṛishyati víṣvasmād índra úttaraḥ ‖ 7 ‖ kíṃ subāho svaṅgure pṛ́thushṭo pṛ́thujāghane | kíṃ ṣūrapatni nas tvám abhy àmīshi vṛishákapiṃ víṣvasmād índra úttaraḥ ‖ 8 ‖ avī́rām iva mā́m ayáṃ ṣarā́rur abhí manyate | utāhám asmi vīríṇīndrapatnī marútsakhā víṣvasmād índra úttaraḥ ‖ 9 ‖ saṃhotrám sma purā́ nā́rī sámanaṃ váva gachati | vedhā́ ṛitásya vīríṇīndrapatnī mahīyate víṣvasmād índra úttaraḥ ‖ 10 ‖ 2 ‖

indrāṇī́m āsú nā́rishu subhágām ahám aṣravam | nahy àsyā aparáṃ caná jarásā mārate pátir víṣvasmād índra úttaraḥ ‖ 11 ‖

There is no one more amiable than I (the personified Intellect); nor one who bears fairer sons than I; nor there is one who may be more ardent to offer her beauty to Lord's embrace. The Self is supreme over all. 6

(Mind speaks:) O dear mother Nature, your love is easily won. Whatever you say shall happen; may my father and you, O mother, be united; may both of you woo each other like a pair of birds. The Self is supreme over all. 7

(The Self speaks:) You have beautiful arms, beautiful fingers, long-haired broad hips, O loving wife of a hero, why are you angry with our Mind, the monkey. The Self is supreme over all. 8

(Intellect speaks:) This savage beast, mind, despises me as one who has no male (protector) and yet I am the mother of male offsprings, the wife of the Self, the friend of the vital breaths. The Self is supreme over all. 9

The mother intellect, the one who is the institutress of the ceremony, she is the mother of male offsprings, the wife of the Self; she goes first to the congregational worship to battle, and is honoured by the praisers. The Self is supreme over all. 10

(The Self speaks:) I have heard that intellect is the most fortunate amongst these virtues, for her Lord is the Self, who is above all the worlds and does not die of old age like other men. 11

नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते ।
यस्येदमप्यं हविः प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः ॥१२॥
वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे ।
घसत्त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥१३॥
उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम् ।
उताहमद्मि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥१४॥
वृषभो न तिग्मशृङ्गोऽन्तर्यूथेषु रोरुवत् ।
मन्थस्त इन्द्र शं हृदे यं ते सुनोति भावयुर्विश्वस्मादिन्द्र उत्तरः ॥१५॥

॥५॥ न सेशे यस्य रम्बतेऽन्तरा सक्थ्या३ कपृत् ।
सेदीशे यस्य रोमशं निषेदुषो विजृम्भते विश्वस्मादिन्द्र उत्तरः ॥१६॥
न सेशे यस्य रोमशं निषेदुषो विजृम्भते ।
सेदीशे यस्य रम्बतेऽन्तरा सक्थ्या३ कपृद्विश्वस्मादिन्द्र उत्तरः ॥१७॥

náhám indrāṇi rāraṇa sákhyur vṛishākaper ṛité | yásyedám ápyam havíḥ priyáṃ devéshu gáchati víṣvasmād índra úttaraḥ || 12 || vṛíshākapāyi révati súputra ád u súsnushe | ghasat ta índra ukshánaḥ priyáṃ kācitkaráṃ havir víṣvasmād índra úttaraḥ || 13 || ukshṇó hi me páñcadaṣa sākám pácanti viṅṣatím | utáhám admi píva íd ubhá kukshī pṛiṇanti me víṣvasmād índra úttaraḥ || 14 || vṛishabhó ná tigmáṣṛiṅgo 'ntár yūthéshu róruvat | manthás ta indra ṣáṃ hṛidé yáṃ te sunóti bhāvayúr víṣvasmād índra úttaraḥ || 15 || 3 ||

ná séṣe yásya rámbate 'ntarā́ sakthyā̀ káprit | séd īṣe yásya romaṣáṃ nishedúsho vijṛímbhate víṣvasmād índra úttaraḥ || 16 || ná séṣe yásya romaṣáṃ nishedúsho vijṛímbhate | séd īṣe yásya rámbate 'ntarā́ sakthyā̀ káprid víṣvasmād índra úttaraḥ || 17 ||

I am never happy; O intellect, without my friend, the mind, whose acceptable oblation here, purified with water, proceeds to Nature's bounties. The Self is supreme over all. 12

(Mind speaks:) O mother of Mind, wealthy, possessor of riches, having excellent sons, possessing excellent daughters-in-law, let the Self, the showerer, enjoy your offerings which are attractive and most delightful. The Self is supreme over all. 13

(The Self speaks:) The worshippers ripen for me fifteen and twenty matured showerers of blessings and thereafter I fill the spaces with their essence on both sides of my form. The Self is supreme over all. [*Fifteen* = 10 Pranas (vital breaths) + *Twenty* = 5 tanmatras (colour, taste, sound, smell and touch + 5 elements + 5 organs of sense + 5 motor-organs]. 14

(The Intellect speaks:) Like a sharp-horned bull roaring among the herds, so this libation pleases your heart, O self. Your wife herself has prepared this libation for you which you are so fond of. The Self is supreme over all. 15

The man who is impotent without virility in his organ, begets no progeny; only those beget who are endowed with vigour. The Self is supreme over all. 16

(The Self speaks:) That person is incapable of consummation who discharges before mating. Only he can beget children who can sustain for long. The Self is supreme over all. 17

अयमिन्द्र वृषाकपिः परस्वन्तं हतं विदत् ।
असिं सूनां नवं चरुमादेधस्यान आचितं विश्वस्मादिन्द्र उत्तरः ॥१८॥
अयमेमि विचाकशद्विचिन्वन्दासमार्यम् ।
पिबामि पाकसुत्वनोऽभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥१९॥
धन्व च यत्कृन्तत्रं च कति स्वित्ता वि योजना ।
नेदीयसो वृषाकपेऽस्तमेहि गृहाँ उप विश्वस्मादिन्द्र उत्तरः ॥२०॥
पुनरेहि वृषाकपे सुविता कल्पयावहै ।
य एष स्वप्ननंशनोऽस्तमेषि पथा पुनर्विश्वस्मादिन्द्र उत्तरः ॥२१॥
यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन ।
क्व स्य पुल्वघो मृगः कमगञ्जनयोपनो विश्वस्मादिन्द्र उत्तरः ॥२२॥
पर्शुर्ह नाम मानवी साकं ससूव विंशतिम् ।
भद्रं भल त्यस्या अभूद्यस्या उदरमामयद्विश्वस्मादिन्द्र उत्तरः ॥२३॥

ayám indra vṛishákapiḥ párasvantaṃ hatáṃ vidat | asiṃ sūnáṃ návaṃ carúm ád édhasyána áċitaṃ víṣvasmād índra úttaraḥ || 18 || ayám emi vicákaṣad vicinván dásam áryam | píbāmi pakasútvano 'bhí dhíram aċākaṣaṃ víṣvasmād índra úttaraḥ || 19 || dhánva ca yát kṛintátraṃ ca káti svit tá ví yójanā | nédiyáso vṛishākapé 'stam éhi gṛiháñ úpa víṣvasmād índra úttaraḥ || 20 || púnar éhi vṛishākape suvitá kalpayāvahai | yá eshá svapnanáṃ-ṣanó 'stam éshi pathá púnar víṣvasmād índra úttaraḥ || 21 || yád údañco vṛishakape gṛihám indrájagantana | kvà syá pulvaghó mṛigáḥ kám agañ janayópano víṣvasmād índra úttaraḥ || 22 || párṣur ha náma mānavī sākáṃ sasūva viṅṣatím | bhadrám bhala tyásyā abhūd yásyā udáram ámayad víṣvasmād índra úttaraḥ || 23 || 4 ||

(Intellect speaks:) O Self, the mind, the monkey, has found a knife, a fire-place, a new saucepen, and a cart full of fuel, all the instruments of causing injury. The Self is supreme over all. 18

(The Self speaks:) Here I come to the place of worship, looking upon the worshippers, distinguishing between the men of faith and the infidels; I look upon the wise and cherish the noble deeds of those who perform them with mature mind. The Self is supreme over all. 19

Go to your home O mind, the naughty monkey to the hall of worship, from the lurking place of the enemy, to the desert plains and steep descents. How many leagues in length do they spread? The Self is supreme over all. 20

Come back, O Mind, the monkey, so that we may do what is agreeable to you; you are the destroyer of sleep; come home again by the road. The Self is supreme over all. 21

Rise up and come home O Self and Mind, the monkey. Where has gone that destructive beast, the pleasing companion of men? To what region? The Self is supreme over all. 22

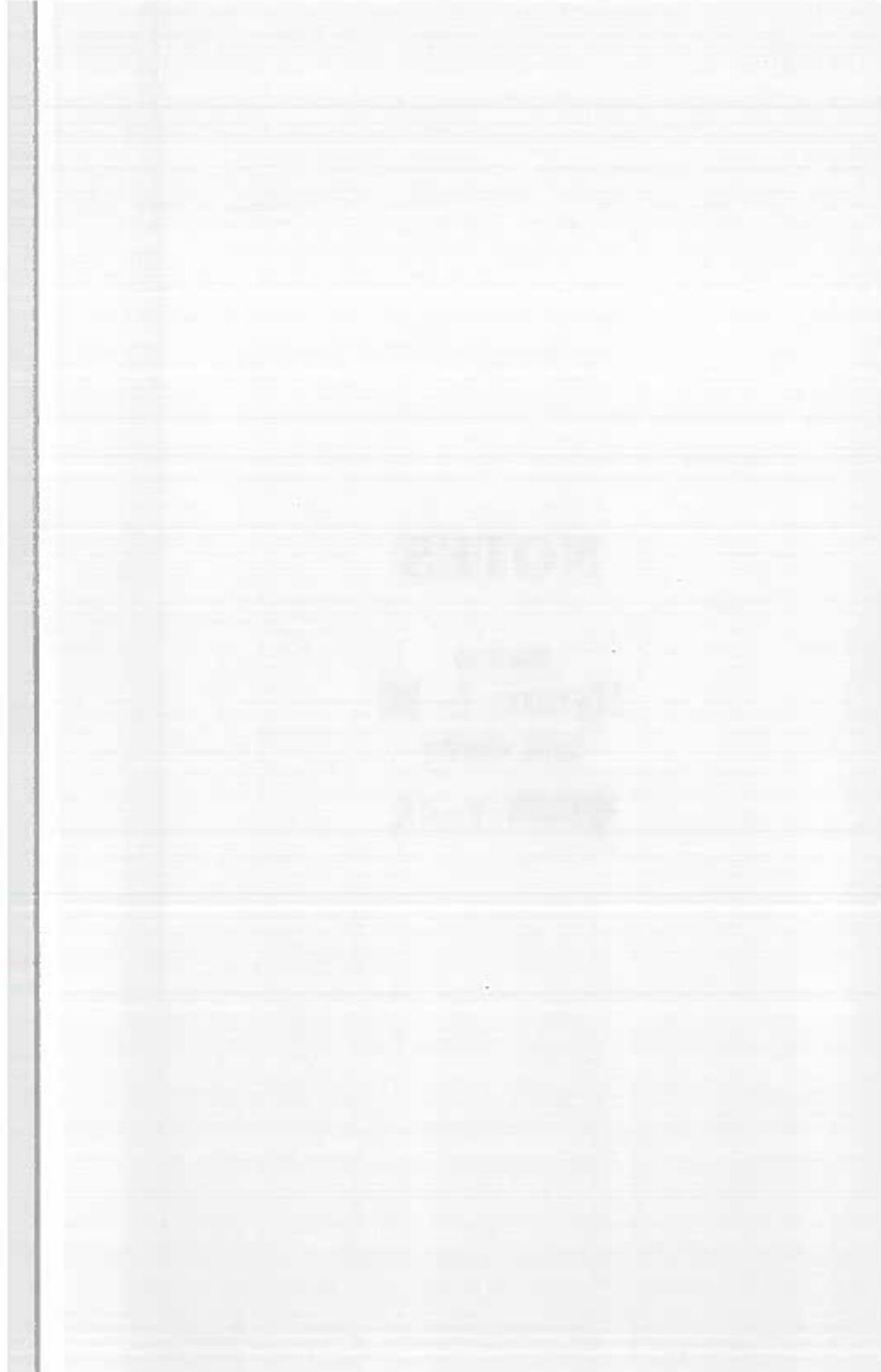
The female deer, the daughter of man, begets twenty tendencies (and more) at a time. O arrow of the Self, may good fortune befall her whose embryo is so prolific. The Self is supreme over all. 23

NOTES

Book 10

Hymns 1–86

दशमं मण्डलम्

सूक्तानि १–८६

Notes – Mandala X

Hymn 1

1. See also Yv. XII.13 (Cf. S Br. VI.7.3.10)

Nih' jaganvan tamasah, issuing forth from the darkness. Sayana explains this of the fire as brought from the Garhapatya (निर्जगन्वान् निर्गतः। निष्क्रान्तवान् सोऽग्निः ज्योतिषा स्वीयेन तेजसा लक्षितः सन् आगात्। गार्हपत्याद् विह्रियमाण आहवनीयं प्रत्यागच्छति–*Sayana*)

2. **Osadhisu jato garbhah** – Born about in the plants (जातः उत्पन्नः ओषधीषु ओषधिविकारेष्वरणीषु –*Sayana;* abiding in the two pieces of touch wood which are vegetable form – see also Yv. XI. 43.

Citrah, of various colours (चित्रः–चित्रवर्णः काली कराली च मनोजवा च – Mundaka Up.– 1.2.4)

Tamamsi aktun, तमांसि अक्तून्, nocturnal glooms, darkness and enemies, black like night, रात्रिवत् कृष्णाम् शत्रूंश्च– *Sayana*)

Matrbhyah, मातृभ्यः, from maternal sources, i.e. from plants and trees.

3. **Trtiyam asya,** his third manifestation – see *Ekata, Dvita* and *Trita,* the three manifestations of fire –See Nir. IV. 6, एकतो द्वितस्त्रित इति त्रयो बभूवुः, – also त्रितस्तीर्णतमो मेधया बभूव; *Trita* was most eminent in wisdom, or else the word may been intended as a synonym of number, i.e. *exatah, dvitah, tritah* thus the three were produced.

6. **Nabha prthivyah,** नाभा पृथिव्याः, on the navel of the earth, i.e. the altar, or in the navel of the midspace, because *prthivi=antariksa, Nigh;* I.3, Also मध्यं वै नाभिः – S Br. I.1.2.2)

Pesanani, clothes, पेशनानि वस्त्राणि वसानः, also पेशः, हिरण्यनाम=gold, Nigh I.2.

Ilayah pade, इळायाः पदे, the *uttaravedi,* or the north altar (Ait.Br. I.28)

Hymn 2

1. **Daivyah rtvijah,** दैव्याः ऋत्विजः, the priests of the celestials. Thus the celestial priests are Agni as *hotr,* Asvins as *adhvaryu,* Tvastr as *agnidh:* and Mitra as *upa-vaktr;* also alternatively, candramas is *Brahma,* Aditya is *adhvaryu,* and Parjanya is *udgatr.*

6., **Janita,** जनिता, either the progenitor, the *Prajapati,* or sacrifice (जनिता जनयिता प्रजापति र्यजमानो वा)

Ketum, the banner sun (केतुं दर्शकं सूर्यम्; केतुं प्रज्ञापकम्)

Ksu'matin visa' janyah, क्षुऽमती विश्वऽजन्या; grown upon man-occupied earth; also the second viand, prepared by men and placed on the earth (i.e. on the altar) from क्षा = भूमिः, earth.

Hymn 3

For verse 7, See Nir. IV. 18

For verses 1 to 3, see Samaveda II. 7.2.5.

1. **Raudrah,** रौद्रः, the formidable; clouds are formidable on acount of their electric charges (रौद्रः रुद्राण्यः तेजस्विन्या वैद्युतशक्तया सम्पन्नः; "वैद्युतोनां रुद्राणोनाम्, Taitt, Av. I. 17.1).

Asiknim eti. rusatim apa'ajan — Scattering the glimmering darkness of night, (असिक्नीं रात्रिं एति प्राप्नोति रात्रेरवसाने प्रातर्वेलांमु त्यादयति). Asikni, non-bright, non-white. The word *sitam,* सितं, is a synonym of white colour, the antithesis is denoted by a'sitam, अ-सितम् असिक्नि अशुक्ला-सित मिति वर्णनाम्। तत् प्रतिषेधोऽ सितम् –Nir. II.26)

2. **Yosam brhatah piturjam,** divine damsel, the daughter of heaven; the daughter of the great father, it refers to dawn, (योषां उपसं, *Sayana*) generated by the sun, or the great father, *dyauh,* द्यौः, (See द्यौर्मेपिता I. 164.33; पिता द्यौ; Taitt, II, 7.15.3; जाः ; jah = अपत्यनाम, daughter, Nigh.II.2)

Vasubhih suryasya bhanum urdhvam stabhayan vi bhuti, Shines with treasures of lustre, *vasubhih,* in his usual course, holding aloft the radiant light of the sun (सूर्यस्य भानुं दीप्तिः ऊर्ध्वं उपरिष्टात् स्तभायन् स्तम्भयत् वि-भाति विशेषेण दीप्यते–*Sayana*).

Sayana explains *vasubhih,* वसुभिः, as the "enveloping" or "kindling splendour"

7. **Ca satsi divah prthivyoh aratin yuvatyoh,** be with us a messenger of young heaven and earth.

Agnih sutukah sutukabih asaih - Impetuous agni with impetuous steads, i.e. swift, with swift horses, or nobly-born Agni with horses of noble bread (सुतुकनः सुतुकनैरिति वा, सुप्रजाः सुप्रजाभिरिति वा -Nir. IV.18); a messenger of young heaven and earth.

Asviah, may also mean rays which travel with great speed, अश्वैः

वेगवद्भिः शीघ्र गमन शक्तिमद्भिर्व्याप्तैः रश्मिभिः)

Hymn 4

For verses 2,4 and 6, see Nir. V.1; VI.8 and III.14 respectively.

2. **Duto devanam asi martyanam,** दूतो देवानामसि मर्त्यानाम्, thou art the messenger of gods and mortals; you are inspirer of enlightened persons and ordinary mortals (देवानां मुमुक्षाणां मर्त्यानां साधारण जनानां च दूतः असि प्रेरको दुःख निवारकश्च त्वं भवसि)- See Nir. V.1.

4. **Mura amura na vayam,** O wise and free from defects (अमूर=अमूढ), we who are foolish (मूराः=मूढाः वयं अज्ञाः न विद्म वयं चिकित्वो महित्वमग्ने। त्वं तु वेत्थ). See Nir, VI.8, मूरा अमूरन. We are ignorant; thou art wise; we do not perceive thy greatness, thou indeed knowest. In other words, we are confused but thou art not confused; we do not know, but thou, O Agni, surely knowest thy greatness.

Jihvaya adan rerihyate yuvatim vispatih san, licks up the mixed oblation, you lick and swallow and as house-lord kiss the youthful maiden (i.e. taste the oblation (विश्पतिः विशां स्वामी सन् अग्निः युवतिं आत्मनो मिश्रयित्रीमाहुतिं दीर्घ प्रसृतया ज्वालया जिह्व्या रेरिह्यते आस्वादयति - *Sayana*).

6. **Tanutyaja'iva taskara vanargu rasonabhih dasabhih abhi adhitam** - As the two thieves, who risk their lives and haunt the forest, have secured (their victim) with ten fingers. (तनूत्यक तनूत्यक्ता। वनर्गु वनगामिनौ। अग्निमन्थनौ बाहू तस्कराभ्यामुपमिमीते। तस्करस्तत्करोति। तत्करो भवति। यत्पापकमिति नैरुक्ताः। तनोतेर्वा स्यात्। सन्ततकर्मा भवति। अहोरात्रकर्मा वा। रशनाभिर्दशभिरभ्यधीताम्। अभ्यधीतामिति। अभ्यधाताम्। ज्यायांसत्र गुणोऽभि प्रेतः,), who risk their lives, who give up their lives, who haunt the forest, i.e. who frequent the forest, the author compares the two arms, which produce the fire by (the process of) friction, with two thieves, "A thief is so called because he does that, i.e. becomes the doer of that, which is sinful", say the etymologists, of the word तस्कर may be derived from√*tan,* to spread; his activities are manifold, or he is active both during the day as well as night. He secured their victim with ten fingers, have well-secured, i.e. have put (in a place of safety). Thus the higher quality (of the arms) is intended (to be compared).

Hymn 5

For verses 5 and 6, See Nir. V.1 and VI.27 respectively.

1. **Utsasya madhye nihitam padam veh** - He hides himself in the clouds and dew drops of the firmament. (उत्सस्य उदकधारकस्य लोकस्यमध्ये पदं अपां स्थानं निहितम्। Or, उत्सस्य मेघस्य मध्ये निहितं पदं विद्युदाख्यं तत्स्यात्मतया गच्छ; वेः। वी गत्यादिषु - *Sayana*. Also, he waits in the night in the neighbourhood of the times of

morning and evening covered by light and darkness respectively.

Rayinam, रयीणाम्, of wealth, of foods (पुष्टं रयिः —S Br. II. 3.4.13)

Upasthe ninyoh udhah sisakti - compare it with अपां उपस्थे (Rv., VI.8.4); may you go to your assigned place in the middle of the water born firmament (उपस्थे उपस्थाने, समीपे वर्तमानम्

Ninyan, निण्यं= अन्तर्हितनाम (Nigh, III.25)

Udhah, ऊधः, night (ऊधः रात्रिनाम (Nigh, I.7) (निण्योः। अन्तर्हित नामैतत्। अन्तर्हितयोर्ज्योतिस्तमोभ्यामाच्छादितयोः प्रातः सायंकालयोः- *Sayana*)

2. **Arvatibhih,** अर्वतीभिः, with horses.

Sam jagmire, have associated (सं जग्मिरे समगच्छन्त — *Sayana*)

The strong stallions dwelling in one common place have joined the mares — Wilson.

Ni panti guha namani dadhire parani, the sages preserve by invocations the place of the water and support the divine rains in the vault (of heaven) (नि पान्ति नितरां रक्षन्ति। हविर्भिः स्तुतिभिश्च आराधयन्ति इत्यर्थः। ततः गुहा गुहायामन्तरिक्षे स्थितानि दिव्यानि नामानि उदकानि दधिरे धारयन्ति। Alternatively, गुहा गूढे संवृते हृदये पक्षणि प्रधानान्यग्निर्जातवेदा वैश्वानर इत्यादीनि नामानि दधिरे कुर्वन्ति — *Sayana.* The place of water is fire. They keep in their secret hearts (i.e. worship) Agni's principal names, e.g. Agni, Jatavedas, Vaisvanara etc.

3. **Kaveh cit tantum manasa viyantah,** weave the sacred thread of the sage, i.e. the fire divine with insight.

5. **Sapta Svasṛh arusih vavasanah** - Desiring the seven shining sisters - See Nir, V.1 - *Vavasanah,* वावसानः, is participle formed from √vis, √विश्, to desire, or from √vas, √वाश् to roar,

Sapta - Svasṛh, seven sisters, light-beam of seven clours, *Svasṛh* means self-emanating (स्वसृः स्वयंसारिणोः, काली कराली च–Mund, Up.I.2.4.; the seven-tongued fire, the fire flames of seven colours).

For Svasṛh and Svasaran, See:

स्वसारः - I.62.10; 71.1; 164.3; 191.14; II. 5.5; III. 29.13; IV. 6.8; 22.7; VII. 66.15; VIII. 59.4; IX. 1.7; 65.1; 71.5; 82.3; 86.36; 89.4; 91.9; 93.1; 98.6; X.120.9; also III.33.9, with all *anudattas;* a vocative.

स्वसारम् - I.92.11; X.3.3; 10.12; 108.9; 127.3.

स्वसारा - I.178.2; 185.5; III.54.7

स्वसारौ - III. 55.1

स्वसृभिः - IX.72.3; X.94.4

स्वसुः - VI.619; X.5.5

Sayana citing X.88.6 adds that this line "मूर्धा भुवो भवति नक्तमग्निस्ततः। सूर्यो जायते प्रातरुद्यन्" may refer to Agni as the sun drawing up the seven rays from the ocean, and then as lightning in the firmament giving rain to the earth.

6. According to Sayana, the passage implies the presence of Agni in the three worlds as fire on the earth; the sun in the sky and lightning in the firmament. "The support of life is the dwelling of the Most High; it stands on the firm ground at the place where the paths divide." - Wilson.

Sapta marvadah, seven codes of conduct, Manu. VII.50.51, enumerates them thus: कामजेभ्यः क्रोधजेभ्य श्चोद्यृताः पानभक्षाः। स्त्रियो मृगया दण्डः पारुष्यमन्य दूषणम्॥

"The wise established seven boundaries, transgressing even one of them, a man falls into distress." On this, the Nirukta (VI.27) comments : These seven boundaries are :

स्तेयं तल्पारोहणं ब्रह्महत्यां भ्रूणहत्यां सुरापानं दुष्कृतस्य कर्मण पुनः पुनः सेवां पातके ऽनृतो यमिति।

They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crimes.

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Daksasya jamman, दक्षस्य जन्मन्, in the birth-place of Daksa, i.e. the **Prajapati, the creator (Daksa may also be the sun, according to the text: He divided himself into three; one-third was the wind. दक्षस्य प्रजापतेः। यद् वा दक्षस्य। "स त्रेधात्मानं व्यभजतादित्यं तृतीयं वायुं तृतीयम्"– SBr. X.6.5.3) इतिश्रुतेः तृतीयस्य द्युलोकस्या धिष्ठातृत्वादादित्यस्य.**

Aditi, अदिति, the earth or the Mother Infinity, or the Prakrti (अदितिः अविनाशिनी प्रकृतिः- *Daya.* on Rv. V. 44.11)

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Hymn 6

1. **Jarita** जरिता, the worshipper (जरिता स्तोतृनाम - Nigh, III.16)

skilled in the weapons of all; aid me in killing *Trisirs*, the son of Tvastṛ." Trita agreed on condition of having a share in the sacrifices offered to Indra. Indra gives him water to wash his hands with and share in the sacrifice, whereby Trita's strength is increased.

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Tritah tvastrasya gah cit nihsasrje-Tvastṛa, is the virile fluid (त्वष्टा रेतो भुवनस्य – Nigh. IV.14.9).

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Hymn 9

For verse 1, See Nir. IX. 27

1. **Mahe ranaya caksase**, महे रणाय चक्षसे, great and delightful perception; for looking upon divine splendour.

Apo histha etc. - Ye waters are indeed beneficient. As such bestow strength on us, so that we may look upon great happiness.

Ye waters are indeed a source of comfort. As such bestow food on us, so that we may look upon great happiness, i.e. delight. (आपो हि स्थ सुख भुवस्त नोऽन्नाय धत्तः महते च मो रणाय रमणीयाय च दर्शनाय– Nir; IX. 27) "Great happiness" means perfect knowledge; the transcendental knowledge of Brahman (चक्षसे दर्शनाय सम्यग् ज्ञानाय च धत्त। अस्मान् सम्यग् ज्ञानं प्रतियोग्यान् प्रापयन्ति तद्वत् – *Sayana*).

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ससुषोस्तदपसो दिवानक्तञ्च ससुषः।
नरेण्य क्रतुरहमदेवोरवसे हुवे।

Sasrushis tadapaso diva naktam casasrushih ! narenya Kratur ahama devir avasea huve.

I invoke for perfection the divine (waters) of excellent wisdom, discharging their functions (? tadapasah) flowing by day and flowing by night).

Hymn 10

For verses 8, 10, 13 and 14, see Nir. V. 2; IV.20; VI.28 and XI.34 respectively.

This is a very significant dialogue of the Ṛgveda, highly controversial, and thought - provoking. The traditional authorities regard Yama and Yami as the first-born brother and sister; they may be twins even. Dayananda has quoted one of the verses of this hymn (verse 10, अन्यमिच्छस्व सुभगे पतिं मत्) as a sanction for *niyoga* (maternity without marriage), where the husband is physically a wreck to produce a child. In that case, Yama and Yami are nonetheless husband and wife. According to the rules of grammar, *Yami*, (derived from *Yama*) could be the wife of Yama only (पुंयोगादाख्यायाम् – *Panini* IV.1.48), just as Gopa-Gopi, or Acarya-Acaryani. Thus *Yami* is the wife of Yama (See Yv. XXV.5, यम्यै यमस्य न्यायकर्त्तुः स्त्रियै – *Dayananda*)

Yama and Yami, allegorically, is a pair of day and night. Both are the deities of our mid-space (अन्तरिक्ष) – Nigh.

V. 4-5 (the *pada-namani*) - they are so often known as *asvinau*, अश्विनौ. There are other pairs also of a similar nature (i) dyau - prthivi, द्यावा पृथिवो;

(ii) the sun-moon, सूर्याचन्द्रमसौ; (iii) amurtam-murtam, अमूर्त्त-मूर्त्तम्; (iv)

6. **Bhagam,** भगम् - the sun, the yajna. (यज्ञो वै भगः - S.Br. VI.1.1.19) *Makah,* मखः, Yajna, sacrifice (यज्ञो वै मखः, Taitt. III.2.8.3).

Jara a blagam, जार आ भगम्, as a consumer to his enjoyment. The sun is here called the consumer; he is the consumer of night; he is the consumer of lights also (जार इव भगम्। आदित्योऽत्र जार उच्यते। रात्रेर्जरयिता। स एव भासाम् - Nir. III.16); also जारः आदित्यः। स यथा द्यावापृथिव्यौ प्रति भगं भजनीयं स्वीयं ज्योतिरुद्गमयति तद्वत् - *Sayana*).

9. **Devaputre,** देवपुत्रे, the daughters of the divine, the cosmic divine powers (देवस्य प्रजापते दुहितारौ - *Sayana*); they who have gods for progeny (*bahuvrihi* compound).

Hymn 12

For verse 2, See Nir. VI. 4.

1. **Prathame ṛtena,** प्रथमे ऋतेन, associated with the rite (truth); the first cosmic rites,

2. **Dhumaketuh samidha bharjikah,** धूमकेतुः समिधा भाऋजीकः; *bharjika* means one whose light is well known; with a banner of smoke. (kindld) with fuel, of well known light (Nir. VI. 4).

6. This verse, as Sayana's silence indicates is a later insertion, th reference to X. 10.2 is obvious (*Wilson*). Whilst Sayana does not comment on it, Venkata Madhave gives a çomment in three lines. Its *pada-patha* is, however, available. The phrase common to this verse, and the previous one (x.10.2) is स लक्ष्मा यत् विषुरूपा भवति

Visurupa, विषुरूपा, the enlightened intellect (विषुरूपा तद्भिन्नरूपा विलक्षणा दैवी बुद्धिः सुसूक्ष्मा भवेत् - 'विषुरूपः प्राप्तविद्यः - *Daya.* on V. 15.4).

7. **Vivasvatah sadane,** sitting around the altar of the sacrifice. Here *Vivasvat* means man or sacrificer, (विवस्वतः मनुष्यस्य सदने वेद्यालये स्थाने - *Sayana*; विवस्वन्तो मनुष्याः - Nigh. II. 3)

Masi aktun, मासि अक्तून् (masa is moon, मासयति मासश्चन्द्रमाः। एषः चन्द्रमाः मासः, *jaimini* II.3; मासि चन्द्रमसि —*Sayana*); *aktun* means night (अक्तुः रात्रिनाम Nigh , I.7).

8. **Manmani,** मन्मनि, respectable (मन्मभिः मननीयैः —Nir. X.5, commenting on VIII. 41.2 —तमू षु समना गिरा पितॄणां च मन्मभिः). *Apicyam,* अपीच्यम्, concealed (अपीच्यमपचितम्। अपगतम्। अपिहितम्। अन्तर्हितम्। seperated, i.e. disunited, removed, disconnected or concealed —Nir. IV.25).

9. Same as X.11.9

4. See Yv. XXXVI.12; Samavda I.1.1.3.13 (The verse is repeated at the daily oblations).

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Hymn 10

For verses 8, 10, 13 and 14, see Nir. V. 2; IV.20; VI.28 and XI.34 respectively.

This is a very significant dialogue of the Rgveda, highly controversial, and thought - provoking. The traditional authorities regard Yama and Yami as the first-born brother and sister; they may be twins even. Dayananda has quoted one of the verses of this hymn (verse 10, अन्यमिच्छस्व सुभगे पतिं मत्) as a sanction for *niyoga* (maternity without marriage), where the husband is physically a wreck to produce a child. In that case, Yama and Yami are nonetheless husband and wife. According to the rules of grammar, *Yami,* (derived from *Yama*) could be the wife of Yama only (पुंयोगादाख्यायाम् –*Panini* IV.1.48), just as Gopa-Gopi, or Acarya-Acaryani. Thus *Yami* is the wife of Yama (See Yv. XXV.5, यम्यै यमस्य न्यायकर्त्तुः स्त्रियै – *Dayananda*)

Yama and Yami, allegorically, is a pair of day and night. Both are the deities of our mid-space (अन्तरिक्ष) – Nigh.

V. 4-5 (the *pada-namani*) - they are so often known as *asvinau,* अश्विनौ. There are other pairs also of a similar nature (i) dyau - prthivi, द्यावा पृथिवी;

(ii) the sun-moon, सूर्याचन्द्रमसौ; (iii) amurtam-murtam, अमूर्त्तं-मूर्त्तम्; (iv)

6. **Bhagam,** भगम् - the sun, the yajna. (यज्ञो वै भग: - S.Br. VI.1.1.19) *Makah,* मख:, Yajna, sacrifice (यज्ञो वै मख:, Taitt. III.2.8.3).

Jara a blagam, जार आ भगम्, as a consumer to his enjoyment. The sun is here called the consumer; he is the consumer of night; he is the consumer of lights also (जार इव भगम्। आदित्योऽत्र जार उच्यते। रात्रेर्जरयिता। स एव भासाम् - Nir. III.16); also जार: आदित्य:। स यथा द्यावापृथिव्यौ प्रति भगं भजनीयं स्वीयं ज्योतिरुद्गमयति तद्वत् - *Sayana*).

9. **Devaputre,** देवपुत्रे, the daughters of the divine, the cosmic divine powers (देवस्य प्रजापते र्दुहितारौ - *Sayana*); they who have gods for progeny (*bahuvrihi* compound).

Hymn 12

For verse 2, See Nir. VI. 4.

1. **Prathame ṛtena,** प्रथमे ऋतेन, associated with the rite (truth); the first cosmic rites,

2. **Dhumaketuh samidha bharjikah,** धूमकेतुः समिधा भाऋजीकः; *bharjika* means one whose light is well known; with a banner of smoke, (kindld) with fuel, of well known light (Nir. VI. 4).

6. This verse, as Sayana's silence indicates is a later insertion, th reference to X. 10.2 is obvious (*Wilson*). Whilst Sayana does not comment on it, Venkata Madhave gives a çomment in three lines. Its *pada-patha* is, however, available. The phrase common to this verse, and the previous one (x.10.2) is स लक्ष्मा यत् विषुरूपा भवति

Visurupa, विषुरूपा, the enlightened intellect (विषुरूपा तद्भिन्नरूपा विलक्षणा दैवो बुद्धिः सुसूक्ष्मा भवेत् - 'विषुरूप: प्राप्तविद्य:- *Daya.* on V. 15.4).

7. **Vivasvatah sadane,** sitting around the altar of the sacrifice. Here *Vivasvat* means man or sacrificer, (विवस्वत: मनुष्यस्य सदने वेद्यालये स्थाने - *Sayana;* विवस्वन्तो मनुष्या: - Nigh. II. 3)

Masi aktun, मासि अक्तून् (masa is moon, मासयति मासश्चन्द्रमा:। एष: चन्द्रमा: मास:, *jaimini* II.3; मासि चन्द्रमसि —*Sayana*); *aktun* means night (अक्तुः रात्रिनाम Nigh , I.7).

8. **Manmani,** मन्मनि, respectable (मन्मभिः मननीयैः —Nir. X.5, commenting on VIII. 41.2 —तम् षु समना गिरा पितॄणां च मन्मभिः). *Apicyam,* अपीच्यम्, concealed (अपीच्यमपचितम्। अपगतम्। अपिहितम्। अन्तर्हितम्। seperated, i.e. disunited, removed, disconnected or concealed —Nir. IV.25).

9. Same as X.11.9

Hymn 13

1. See Yv. XI.5; there are several varieties of interpretation.

Pathya' iva sureh, पथ्याऽइव सूरेः, like the path worshippers, like the singing of the worshipper (पथ्येव सूरेः। यथा स्तोतुः स्वभूता पथ्या परिणामगुणावहा आहुतिः विश्वान् देवान् प्रति विविधं गच्छति तद्वत् –*Sayana*)

Vam, वाम्, both of you (the *havirdhana* and *havih*,the oblation – material and its container; or dhana – adhana; or heaven or earth (द्यावापृथिवी वै हविर्धाने –Ait.Br. I.39); also I and you (वांयुवामहम्)।

Namobhih, by reverences; by *yajnas*, or materials of yajnas (यज्ञो वै नमः – S.Br. VII.4.1.20. नमोभिः सोमादि हविर्षे लक्षणैरन्नैः–*Sayana*).

Divyani dhamani, the place of yajna or sacrifice (सुवर्गो लोको दिव्यधाम – Taitt. II.6.7.6;स्वर्गो लोको यज्ञः –Kausitaki, XIV.1); also (दिव्यानि दिवि भवानि धामानि स्थानानि –*Sayana*).

3. **Etam aksarena pratimime,** in this condition bringing union with Lord though the syllable OM (एतामवस्थां 'ओम्' इत्याख्येन अविनाशिना ब्रह्मण सह सायुज्यं सादृश्यं भवामि, or अक्षरेण प्रणवाख्येन एतां उपस्थितां प्रतिसर क्रियां प्रतिमिमे निर्ममे – *Sayana*) - The fifth (पंचम पदानि) is through the sacred syllable OM.

Hymn 14

For verses 1 and 6, see Nir. X. 20 and XI. 19 respectively.

1. **Jananam,** of mankind; of the sinners (जनानां पापिनां – *Sayana*).

With oblation, worship the king, Yama, son of Vivasvat (the sun), who has departed along the great heavenly heights, who has made the path clear for many, and who is the rendezvous of men – Nir. X. 20.

Who has departed : who has gone round the heavenly heights (परे विवांसं पर्यागतवन्तम); i.e. elevations and depressions (प्रवत उद्वतो भवति);

The verb *av*, अव्, means to go (अवतिर्गतिकर्मा)। The sense is : and with oblation, worship the King Yama, the son of Vivasvat (sun), who has shown the path to many and *who is rendezvous of men* (बहुभ्यः पन्थानमनु पस्पाशय मानम्। वैवस्वतम्। संगमनं जनानाम्। यमं राजानं हविषा दुवस्येति।) The verb *duvasyati* means to worship (दुवस्यतिराप्नोतिकर्मा – Nir. X. 20; दुवस्यति परिचरणकर्मा – Nigh. III.5)

2. **Yamo no gatum prathamo vived etc,** – Yama first discovered the path for us. This pasture (*gavyuti*) cannot be taken away from us (यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिः, अपऽ भर्तवे; गातुं गमनं गतिम् – Nir. IV.21)

Jajnanah pathyah anu svah. the path they have made for themselves, i.e. according to their good and ill condutcs (जज्ञानाः ज्ञाताः सर्वे स्वाः स्वाभूताः पथ्याः स्वकर्ममार्गभूता गतोः – *Sayana*).

According to Mahidhara (Yv. XIX. 68) *purvasah* are those who have gone to *svarga*, and *uparasah* those who have ceased or rested, who have gone to the abode of *Brahama.*

Rajasi, रजसि, in light, rays (ज्योतिः).

Parthive rajasi, पार्थिवे पृथिवी लोके, rays in the terrestnal world.

3. **Napatam ca vikramanam ca** नपातं च विऽक्रमणं च, the paths of the gods, whence there is no falling, and where there is going and coming both (See *Mahidhara,* XIX.55).

Ye barhisadah sutasya pitvah svadhaya bhajant te iha agamisthah., O pitṛs, or learned people, come and be seated on your respective comfortable seats, and enjoy meals to your satisfaction, and hence please do come here.

4. **Atha nah sam yorarapo dadhata,** (अथा नः शं योररपो दधात, now bestow sinless peace and tranquility upon us. The word *rapas* and *ripram* are synonyms of sin (रपो रिप्रमिति पापनामनी भवतः). That is, from diseases and the warding off of dangers (शमनं च रोगाणां यावने च भयानां). A descendent of Bṛhaspati is also called Samyu (शंयुः) तच्छंयोरावृणीमहे गातुं यज्ञाय गातुं यज्ञपतये – Tait.Sam, II.6.10.2; SBr. I. 9.1.26; this we beg of Samyu to go to the sacrifice; to go to the lord of sacrifice) - Nir. IV. 21.

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Devartah, the sun's rays assuming devatva - सूर्यरश्मयो देवान् गच्छन्तो देवत्वं द्युस्थानत्वं प्राप्नुवन्तः – देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा – Deva is so called from making gifts (x√*da*, √दा, or from being brilliant (√*dip*, √दीप्; from being radiant) √dejut, √द्युत्, or because his sphere is heaven: Nir. VI1.15.

Hotravidah, pentetrating through body (होत्रा अंगानि –Gopatha, III.6.6) **Stomatastasah,** clarifying the breathing or vital system (प्राणा वै स्तोमाः – SBr. VIII.4.1.4; स्तोम तष्टासः स्तोमा प्राणास्तष्टाः शोधिता यै स्ते)

10. **Satyasah,** सत्यासः, the steady, the firm, the truthful (सत्यासः सत्याः स्थिराः), *Havih' adah,* हविः अदः, of the enjoyers of food (हविरदः भक्षण योग्यस्य, हविषोऽत्तारः भक्षयितारः – *Sayana*).

Havih'pah, हविःऽपाः, enjoyer of drink (हविष्पाः पानयोग्यस्य हविषः पातारः – *Sayana*)

11. **Agnisvattah pitarah** अग्निऽस्वात्ताः पितरः, *Agnisvatta pitṛ*, the manes or elders who accept fire as food; the sun's rays (अग्निष्वात्ताः अग्निना स्वादिता एतन्नामकाः पितरः – *Sayana*)

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Agnisvattah term occurs no where else in the Ṛgveda.

12. **Svadhaya, स्वधया,** by *Svadha,* the oblation given after pronouncing Svadha, स्वधाकारेण दत्तं हविः – *Sayana;* partake them with *svadha;* also by the self-sustaining capacity (स्वधया स्वधारण शक्त्या).

See X. 14.3 for *Svaha* and *Svadhaya* (स्वाहा मदन्ति स्वाहाकारेण हृष्यन्ति, अन्ये पितरः स्वधाकारेण हृष्यन्ति – Some manes enjoy the oblation with *Svaha,* and others with *Svadha*).

For *Svadhaya,* See - I. 64.4; 108.12; 154.4; 164.38; II. 3.8; III. 4.7; 7.8; 17.5; 35.10; IV. 13.5; 14.5; 26.4; 45.6; 58.4; V. 32.4; VII. 47.3; 78.4; IX. 68.4; 71.8; X. 14.3; 7; 15.3; 12; 14; 27.19; 88.1; 124.8; 129.2

For **Svaha,** see I. 13.12; 142.12; II. 36.1; III. 4.11; 32.15; 35.1; 50.1; V. 5.11; VII. 2.11; 3.7; 59.6; VIII. 8.5; 34.10; 63.5; X. 2.2; 14.3; 70.11

Svaha' krtam, स्वाहाऽकृतम् – II.3.11; X. 110.11
Svaha' krtasya, स्वाहाऽकृतस्य – I. 110.1; VIII. 35.24
Svaha' krtani, स्वाहाऽकृतानि – I. 142.13
Svaha' krtim, स्वाहाऽकृतिम् – IX. V.11
Svaha' krtisu, स्वाहाऽकृतीषु – I.188.11

Like Svadhakara and Svahakara, we have also *vasat - kara;* for which see :

वषट् – VII. 99.7; 100.7; X. 115.9
वषट्ऽकृतम् – I. 162.15; II. 36.1; X. 17.12
वषट्ऽकृतस्य – I.120.4
वषट्ऽकृताः – VIII. 28.2
वषट्ऽकृति – I. 14.8
वषट्ऽकृतिम् – I. 31.5; VII. 14.3; 15.6

13. **Svadhabhih annam jusasva,** may you accept this oblation with *Svadha* (the left over of the oblation); *Svadha* also means food (स्वधाभिः हविर्लक्षणैरन्नैः – *Sayana;* स्वधा अन्ननाम – Nigh. II.7).

14. **Agnidagdhah, anagnidagdhah,** अग्निदग्धाः, skilled in performing fire-rituals; अनग्निदग्धाः– unskilled in performing fire-rituals. Alternatively, अग्निदग्धाः– consumed or burnt by thel obsequial Agni or funeral fire; अनग्निदग्धाः– not consumed by fire. (अग्निदग्धाः अग्निना भस्मीकृताः, also those manes who have been cremated, श्मशानं प्राप्ताः – *Sayana;* those manes who are not cremated, अनग्निदग्धाः श्मशानकर्म न प्राप्ताः – *Sayana*).

These two terms (अग्निदग्धाः, अनग्निदग्धाः) have been used nowhere else in the Rgveda.

Hymn 16

For verse 11. See Nir. 1.4

There is some doubt regarding the statement - "may he hand thee over to the Manes (*pitṛ*)". According to some, it refers to Pusan mentioned in the preceding hemistich; according to others, this extols Agni, mentioned subsequently : May Agni entrust thee to the benevolent gods. (Nir. VII.9)

For Saranyu, see :

सरण्यु: –X. 61.23; 24.
सरण्युऽभि: –I. 62.4; III. 32.5
सरण्यू: –X. 17.2
For *Vivasvat*, see :

विवस्वत्	– I.44.1
विवस्वत:	– I.53.1, 58.1; III.34.7; 51.3; IV.7.4; V. 11.3; VI. 8.4; VIII.39.3; 67.20; 72.8; IX.10.5; 14.5; 26.4; 66.8; 99.2; X.12.7; 21.5; 39.12; 63.1; 75.1; also VIII.6.39; X.17.1 (with changed accents).
विवस्वतम्	– X. 14.5
विवस्वता	– I. 96.2
विवस्वति	– VIII.52.1; also I.46.13; 139.1; II.13.6 (with changed accents)
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विवस्वत्या:	– III.30.13

The entire legend of Vivsvan and Saranyu represents two allegories, one on celestial cum midspace planes (*dyau* + *antariksa*), and the other on vital-psychic planes (*prana* + *manas*).

Terms	Physical plane	Inner plane
Tvastṛ	Cosmic Creator (Prajapati)	Lord, the Higher Self.
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Deserted pair		
(i) Madhyama +Madhyamika	Space + speech	Antahkarana + its voice
(ii) Yama + Yami	Cloud + lightning	Prana + apana
Asvins	Day + night	Virtue + vice

3. **Pusa bhuvanasya gopah,** पूषा भुवनस्य गोपा: – The sun, protector of all

12. **Svadhaya,** स्वधया, by *Svadha,* the oblation given after pronouncing **Svadha,** स्वधाकारेण दत्तं हविः – *Sayana;* partake them with *svadha;* also by the self-sustaining capacity (स्वधया स्वधारण शक्तया).

See X. 14.3 for *Svaha* and *Svadhaya* (स्वाहा मदन्ति स्वाहाकारेण हृष्यन्ति, अन्ये पितरः स्वधाकारेण हृष्यन्ति – Some manes enjoy the oblation with *Svaha,* and others with *Svadha*).

For *Svadhaya,* See - I. 64.4; 108.12; 154.4; 164.38; II. 3.8; III. 4.7; 7.8; 17.5; 35.10; IV. 13.5; 14.5; 26.4; 45.6; 58.4; V. 32.4; VII. 47.3; 78.4; IX. 68.4; 71.8; X. 14.3; 7; 15.3; 12; 14; 27.19; 88.1; 124.8; 129.2

For **Svaha,** see I. 13.12; 142.12; II. 36.1; III. 4.11; 32.15; 35.1; 50.1; V. 5.11; VII. 2.11; 3.7; 59.6; VIII. 8.5; 34.10; 63.5; X. 2.2; 14.3; 70.11

Svaha' kṛtam, स्वाहाऽकृतम् – II.3.11; X. 110.11
Svaha' kṛtasya, स्वाहाऽकृतस्य – I. 110.1; VIII. 35.24
Svaha' kṛtani, स्वाहाऽकृतानि – I. 142.13
Svaha' kṛtim, स्वाहाऽकृतिम् – IX. V.11
Svaha' kṛtisu, स्वाहाऽकृतीषु – I.188.11

Like Svadhakara and Svahakara, we have also *vasat - kara;* for which see :

वषट् – VII. 99.7; 100.7; X. 115.9
वषट्ऽकृतम् – I. 162.15; II. 36.1; X. 17.12
वषट्ऽकृतस्य – I.120.4
वषट्ऽकृताः – VIII. 28.2
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Asvins	Day + night	Virtue + vice

3. **Pusa bhuvanasya gopah**, पूषा भुवनस्य गोपा: – The sun, protector of all

living beings (Nir. V11.10). Also the sustainer Lord Supreme (प्राणिमात्रस्य रक्षकः पोषयिता परमात्मा)

Su'vidatriyebhyah, सुऽविदत्रियेभ्यः, to the wealthy ones (सुधनेभ्यः – *Udgitha*), *Suvidatram* means wealth. It may be derived from the root *vid*, √विद्, to find, with one preposition (*su*), or from *da*, √दा, to give (with two prepositions (*su* + *vi*) (सुविदत्रं धनं भवति। विन्दतेर्वैकोपसर्गात्। ददातेर्वा स्याद् द्वयु ह्यवपसर्गात् – Nir. V11.9)

Suviditram, सुविदत्रं, also means knowledge and hence *Suvidtriyah* also means the learned persons (सुविदत्रं ज्ञानधनं वा। तदर्हाः सुविदित्रियाः – *Sayana*); the liberated persons (शोभन ज्ञानैश्वर्यवद्भ्यो मोक्षैश्वर्यवद्भ्यो मुक्तेभ्यः

7. **Sarasvatim,** to the divine speech; to the speech of praise, to the flowing current of consciousness (सरस्वतीं स्तुति याचम्; goddess of firmament, एतन्नामिका मध्यमस्थान देवतां – *Sayana*). Since *sarah* is a synonym of water, derived from √sṛ, √सृ, to flow *sarasvati* means full of water; सरस्वती। सर इत्युदकनाम। सर्तेः। तद्वती – Nir. IX. 26)

8. **Pitṛbhih,** पितृभिः; with the Pitṛ; with mental activities; with emotions (पितृभिः मनोभावैः सह; मनः पितरः – SBr. X1V.4.3.13)

Svadhabhih, स्वधाभिः; with food for oblations (स्वधाभिः हविर्लक्षणैरन्नैः – *Sayana*; स्वधा = अन्ननाम, Nigh, II.7); with divine bliss (स्वधाभिः आनन्दरसैः; स्वधायं त्वेति रसाय त्वे त्ये वै तदाह – S.Br. V.4.3.7)

9. **Naksamanah,** नक्षमणाः, derived from √नक्ष्, नक्षति व्याप्तिकर्मा – Nigh. II.18, circumambulating. (अभितो गच्छन्तो व्याप्नुवन्तः – *Sayana*)

10. **Apah matarah,** आपः मातरः, maternal waters; enlightened persons dear as mothers (मनुष्या वा आपश्चन्द्राः – SBr. V11.3.1.27; आपः प्राप्ताः – *Daya.* on Yv. V1.27)

Ripram, रिप्रं, sins (रिप्रं पापनाम – Nigh, 1V.21)

11. **Drapsah,** द्रप्सः, the fast moving; the suns, the Adityas. द्रप्सः द्रुतगामित्वाद् द्रप्स आदित्य उच्यते – *Sayana*; असौ वा आदित्यो द्रप्सः, स दिवं च पृथिवीं च स्कन्दतीमं च योनिमनु यश्च पूर्व इतीमं च लोकममुं चेत्येतत् समानं योनिमनु सञ्चरन्तमिति समानं ह्येष एतं योनिमनु सञ्चरति – vaja saneyaka on Yv. XIII.5(quoted by Sayana; आदित्यो द्रप्सः दिशः सप्त होत्रा अमुं तदादित्यं दिक्षु प्रतिष्ठापयति – S.Br. V11.4.1.20) (द्रप्स := drops of juice, द्रप्सःरसः – *Sayana*)

Septa hotrah, सप्तहोत्राः, seven priests, the seven cardinal points : zenith (ऊर्ध्व); nadir (ध्रुव), centre (केन्द्र or नाभि), north (उत्तर), south (दक्षिण), east (पूर्व or प्राची), west (प्रतीची).

12. See Yv. V11.26, reading *grava* for *bahu.*

Dhisanayah, धिषणाया:, of the planks of the press (while pressing Soma plants), also धिषणा=वाक् or speech, Nigh. 1.11) (अधिषवणफलकयो: – *Sayana*).

Vasatkratam, with the word *vasat* (वषट्) or *Svaha* (स्वाहा); along with a loud sound coming out of the heavy machines in a factory (तं वज्रघोषकृतं यद्वा क्रियानिष्पादितम् – *Daya.* on Rv. I. 163.15; वषट्कृतस्य शिल्पविद्याजन्यस्य – *Daya.*; on I.120.4)

13. **Radhase,** राधसे, for *anna* or food; for joy and prosperity.

Brhaspatih, the Supreme Lord; *prana* or vital breath (एष प्राण उ एव बृहस्पति:–SBr XIV.4.1.22).

Hymn 18

For verse 1, see Nir. XI.7

For verse 1 to 4, the *devata.* is Mrtyu, मृत्यु or death.

1. Away, O death, depart along the path that is thine own, but different from the road of gods. I speak to thee, who hast eyes and possessest the power of hearing. Do not injure our children; nor our heroes.

Mrtyu (death) is so called because he makes people die (मृत्युर्मारयतीति सत: – Nir. XI.6) "He is so called because he causes the dead to be removed", says Satabalaksa, the son of Mudgala (मृतं च्यावयतीति वा शतबलाक्षो मौद्गल्य: – Nir. XI.6)

Prajam, children; or sense organs (इन्द्रियं प्रजा: – Ka. XXVII.2)

Viran, वीरान्, heroes, male children, or vital breaths प्राणा वै वीरा: – SBr.IX.4.3.10)

4 **Purucih,** पुरुची: ; occupied by many holy works, accompanied by many blessings (बहुसुखं प्रापयन्ती: – *Daya.* on III.58.8; बह्वञ्चना बहुगमना: – *Sayana*).

7 **Avidhavah,** अविधवा:, non-widows, ladies whose husbands are still alive (अविधवा सपतिका:; जीवद् भर्तृका: – *Sayana*).

Anjanena, आञ्जनेन with anguent.

Ghrtena, घृतेन, with water, with butter (आञ्जनेन घृतन नेत्रमुखप्रक्षालनहेतुना सर्पिषा सर्पिरुदकम्; सर्पि: उदकनाम – Nigh. I.12)

8. This is a well known verse, sanctioning the *niyoga,* in the case of a widow, i.e. a lady whose husband is dead, (*Dayānanda*). The lamenting widow, whose husband dies in the battle-field, is asked by her brother-in-law

(husband's younger brother) to realise the reality of the situation; to leave

the dead body, spend her life with living persons, choose one of them as her *secondary* husband to beget children. Such children from the secondary husband would be duly recognized as children of the deceased husband. The nation or the society needs brave children, to replace those who ar dead on the battlefield. Under the recognized custom of *Niyoga*, these children from widows could equally be recognized as the children of the secondary husband, in case the male partner so desires.

Wilson translates the verse as follows : "Rise woman (and go) to the world of living beings. Come, this man near whom thou sleepest is lifeless; thou hast enjoyed this state of being the wife of tny nusband, the suitor who took thee by the hand".

Thus according to this translation, there is no reference to the *Niyoga*. Wilson, however, appends a significant note : The verse is interesting as showing that in the latest part of the Vaidik age, there was no trace of *Sattee* (forcibly or willingly permitting the wife to be cremated along with the body of the deceased husband).

10-13. According to Sayana, these verses are to be repeated at the death of a *diksita* (initiated person) and cites Asvalayana Sutras, VI.10). On the repetition of verse 10, the bones collected after cremation are to be thrown in a pit, and covered with earth. The verse 10-13 are suggested to erect a monument on the bones of a martyr (soldier). The verse 13 is also said to be addressed to the urn, containing the bones and ashes, which is luried after the corpse has been lurnt. (Wilson; also Aśvalayana gṛhya Sutra, IV.5).

Mataram bhumim, मातरं भूमिं, mother earth.

Urna-mrada, ऊर्णं म्रदा, soft as wool.

Yuvatim, युवतिं, virigin-earth.

Nirṛtih, निर्ऋतिः, calamity; also earth.

13. **Sthunam,** स्थूणां, a monument.

Logam, लोगं, clod of earth (लोगं कपाललक्षण लोष्ठं) – *Sayana*; also womb or embryo (लोगं लुङ्गं ग्रहणं गर्भकोशम्).

The verse also indicates the passage of the soul of the deceased body into the womb of a new mother, i.e. a new embryo develops, as if, under a new clod of earth. "Earth" means the new matter which goes to build up the new embryo. The body of the new baby in mother's womb is the *sthuna* or a new monument and hence, "may Yama make thee a dwelling here" (तेऽत्रा

यमः सादना ते मिनोतु).

Hymn 19

This is one of the best hymns devoted to cows; The cows of the householder go out; they come back, they wander; sometimes they are lost. The keeper knows, where they go, where they wander and whither they are lost. The keeper is thus invoked. "May the keeper return with them; he who reaches them when lost; who reaches them when straying; who reaches them when wandering and returning (verse 3). Indra is also invoked may he give us our cows again; may we rejoice in our cows being alive." (verse 6). We value cows for their curd (ऊर्जा), butter (घृत) and milk (पयः). Such are our cows. There are four quarters of the earth; bring our cows back from them. On the spiritual plane, our sense organs, including our mind are cows. The mental behaviours or functions are our cows. We, the self, are the cow-herds. These cows (the facets of mind and sense organs) wander hither and thither; so often they are lost to us. May the keeper bring them back to us.

7. **urja,** ऊर्जा, energy, but Sayana translates it as curd (ऊर्जा गोसम्बन्धिना दधिलक्षणेनान्नेन; घृतेन आज्येन पयसा क्षीरेण); ऊर्क्=अन्ननाम – Nigh. II.7)

Hymn 20

1. **Bhadram no api vataya manah**; this is one of the shortest verses of the Ṛgveda (भद्रं नो अपि वातय मनः) with ten syllables. The metre is Asuri - tristup - Manifest towards us a favourable mind. The first line is meant as a propitiation (अपिरत्र धात्वर्थानुवादी। अपि वातय means आगमय – *Sayana*; त्वत् सम्बन्धिस्तोत्र करणे प्रेरयेत्यर्थः)

3. **Kṛpanida,** कृपाऽनीळम्, sustainer of pious works (कृपनीळम् कर्मस्थानम् ; कर्माधारम् – *Sayana*).

Bhasaketum, भासाकेतुम्, whose banner is the light.

7. **Adreh Sunuh,** अद्रेः सूनुः, son of stone, son of cloud (अश्मनः पुत्रं – *Sayana*;

Yajna-saham, यज्ञासाहं=यज्ञऽसहं, bearer or conveyor of yajna (i.e. of oblations).

9. The colours : कृष्णा =black; श्वेत; =white; अरुषः =red; (अरोचमानः); ऋजः = tawny (straight moving, ऋजुगामी); शोणः = dark-red; हिरण्यरूपं = golden; बृधाः =great (महान); यशस्वान्=glorious; or wealthy (यश इति धननाम – Nigh. II.10).

Yamah, याम; , the chariot (यामः। याति गच्छत्यस्मिन् इति यामो रथः – *Sayana*); chariot of Prajapati.

*10. **Urjah-napat,** ऊर्जः नपात्, grandson of *urja* or strength (or of food), i.e., agni or fire (ओषधिवनस्पति – पितृभूतस्यान्नस्य पौत्र, हेअग्ने). Also undecaying strength (न पात, बलस्य न पातयितः).

Hymn 21

2. **Asva radhasah,** opulent in horses; sages who have a control on horse-like organs of senses (अश्वराधसः व्याप्तधनाः – *Sayana*; also इन्द्रियरूपाश्वानां साधकाः जितेन्द्रियाः संयमिनः)

3. **Krsna-rupani arjuna,** कृष्णारूपाणि अर्जुन, dark and fair in complexion; black forms and white and all beauties or colours of a flame, (कृष्णा कृष्णवर्णानि अर्जुना अर्जुनानि श्वेत वर्णानि ज्वालान्तर्गत रूपाणि च – *Sayana*).

5. **Atharvana,** अथर्वणा, by Atharvan, name of a Rsi (*Sayana*); by a yogin of stead-fast mind (अथर्वणा स्थिरचित्तवता योगिना).

Hymn 22

For Verse 2, See Nir. VI.23

1. Indra is same as Mitra; and Mitra, the same as Indra. Both of these terms stand for our Supreme Lord and the sun. He, both as Mitra and Indra bestow on us abundance (verse 2).

Ksaya, क्षये, abode, place of stay (क्षये निवास आश्रमे – *Sayana*)

Guha, गुहा, cavity of consciousness, the intellect (गुहा बुद्धौ – *Daya.* on 1.67.2); गुहा वा। गुहायामरण्ये वा, in the cavity, in the forest – *Sayana*).

Gira, गिरा, speech; words of praise (गिरा स्तुति-लक्षणया वाचा – *Sayana*).

2. **Asami,** असामि, complete. The Nirukta (VI.23) comments on the word which is opposite of sami, सामि (incomplete, सामि स्यतेः–

Nir : असाम्योजो बिभृथा सुदानवः, O liberal givers, bear this complete strength, I.39.10).

Stave vajri rcisamah, स्तवे वज्री ऋचीषमः, praise well the giver of wealth, whose gifts are not vulgar (Nir. VI.23); (वज्रीवज्रवान् – *Sayana*; ओजस्वी ऋचीषमः समानगुणः –cf. यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः न त्वा वज्रिन् – Rv. VIII.70.5.

6. **Vam,** वां, you two, either *Asvins,* twin divines, or Indra and Agni, or *prana* (in-breath) and *apana* (*out-breath*).

Parakat, from a distance पराके दूरनाम – Nigh. III.26).

7. **Susnam,** शुष्णम्, strength; शुष्णं बलनाम, Nigh.II.9

10. **Nakstra' savasam,** नक्षत्रऽशवसाम् ; worshippers praising the might of

constallations (*Wilson*); (नक्षत्रशवसा देवान् प्रतिगच्छत् स्तोतॄणां बलानाम् -Sayana; शव= wealth, Nigh. II.10); of the never-diminishing wealth, अक्षीणधनवताम् शवः = strength also, Nigh. II.9).

14. **Sacibhih**, by speech (शचीति वाङ्नाम, Nigh, 1.11); by actions; by rituals (शचीभिः कर्मभिः – *Sayana*)

15. **Ravatah krdhi nah,** make us wealthy (रवतः कृधि धनवतः कुरु – *Sayana*)

Hymn 23

The metre of verses 1 and 7 is Tristubh, of verse 5 Abhisarini, and of the rest Jagati.

According to Sayana, in Abhisarini metre we have two quarters of ten syllables each and two of twelve each (द्विर्दशक द्विर्द्वादशकवतो ̈ त्वभिसारिणी त्युच्यते). In verse 5, we have syllables as 10 + 10 + 11 + 12 (निचृद्-अभिसारिणी); taken as a whole with 43 syllables, it may be regarded as Nicṛdtristup also.

4. **Indrah smasruni haritabhi prusnute,** इन्द्रः श्मश्रूणि हरिता अभि प्रुष्णुते, Indra sprinkles their (of Maruts) beards with the green (Soma-juice). Also *harita-smasruni,* means the agricultural land with green grass and green plants (हरिता श्मश्रूणि हरित वर्णानि कृषि भूमेर्धान्य तृणानि)।

5. **Yo vaca vivacha mrdhra vacah puru,** who by his voice (वाचा) alone made the many-tongued (पुरु) speechless (मृध्रावाचः with voice dead, i.e. speechless –*Sayana*; (मृध्रा हिंसावाग्येषां ते –*Daya.* on VII,6,).

7. **Vimadasya ṛseh,** विमदस्य ऋषेः, of the Ṛsi Vimada; or Vimadesya, of particularly joy-giving, ऋषेः, of a seer (i.e. of a particularly ~~joy~~-giving seer) (विमदस्य विशिष्ट हर्षयतुस्त्वां प्राप्तस्य)।

Hymn 24

The metre of the first three verses is pankti

Verse 1- 8 + 8 + 12 + 12 = 40 (आस्तार पंक्तिः= 2 of Gayatri + 2 of Jagati)

Verse 2- 8 + 6 + 11 + 11 = 36 (प्रार्ची स्वराट् पंक्तिः)

Verse 3- 8 + 6 + 12 + 11 = 37 (शंकुमती पंक्तिः)

4. **Niramanthatam,** निरमन्थतम्ः have churned forth (fire).

6. **Madhumat me parayanam,** मधुमत् मे परायणम् may my going forth be sweet (i.e. pleasant).

Madhumat punah ayanam, मधुमत् पुनः आऽअयनम्, may my coming back be sweet,

Yuvam, both of you (*asvinau,* twin divines).

Devataya, देवतया, with your enlightenment or through your divine power.

Hymn 25

4. **Dhitibhih,** धीतिभिः, by intellect; by actions, धीतिः प्रज्ञा –Nir. X.44; धीतिभिः कर्मभिः –Nir. X1.16

Avataniva, अवतान् इव, like the wells, अवतः कूपनाम –Nigh. III.23)

Sargasah, सगास: waters (सगा: उदकनाम –Nigh. I.12)

6. **Pasum,** पशुम्, to an animal, cattle, to an elightened soul (आत्मा वै पशुः–Kau. X11.7, पश्यन्तं ज्ञानवन्तमात्मानम्)

11 **Vajan iyarti gomatah,** वाजान् इयर्ति गोमत:, bestows food (or energy) and cattle (or intellect).

Saptabhyah, to the seven (the seven priests) - also to the progressive worhshippers (सप्तभ्य: सृप्तेभ्य: उपासकेभ्य:).

Andham sronam, अन्धं श्रोणं, to the blind and deaf (or lame) by restoring eyes and legs (अन्धं नेत्रहीनं चक्षुष् प्रदानेन, श्रोणं पङ्गुं चरण प्रदानेन –*Sayana;* Sayana refers to the blind Dirghatamas, and lame Paravrja seer). Also *andham,* to the meditating one; and *sronam,* to the listener of the Vedic lore: अन्ध आध्यानीयं; श्रोणं श्रोतव्यम् –*Daya.* on I.161.10 for *sronam.* see Wilson's note also.

Hymn 26

For verse 4, See Nir. V1.29

4. **Matinam ca sadhanam vipranam cadhavam,** मतोनां च साधनं विप्राणां चाधवम् –Though art the perfection of intellects, and agitators of the men of wisdom (or of priests).

Here *adhavah,* आधव:, is so called an agitator from agitating (आधव आधवनात् –Nir. V1.29)

Wilson translates, the line as "the accomplisher (साधनं) of our desires (मतोनां), who makest the pious (विप्राणां) to quake (आधवम्).

5. **Rsih manurhitah,** the ṛsi, the seer, the benefactor of men (ऋषि: मनुर्हित:)

Viprasya yavayat' sakhah, the friend of the devout, scattering the foes (यावयत् सखः शत्रूणां पृथक् कर्ता सखा –*Sayana).*

6 **Patih sucayas ca sucasya ca,** पतिः शुचायाश्च शुचस्य च, lord of the shining one (feminine), as well as of the shining one (masculine); i.e. lord of dawn (शुचाया:) and the sun (शुचस्य). Sayana renders as she-goat and he-goat (शुचायाश्च अजायाश्च पतिः स्वामी, न केवलं स्त्रोमात्रस्य किन्तु शुचस्य दीप्तस्य पुंपशे: – Lord of bright women and bright men both).

Vasah' vayah avinam, वास:Sवाय: अवोनाम्; the weaver of the cloth (of wool) of sheep.

Vasamsi marmrjat, वासांसि मर्मृजत्, cleanses the cloth: He is the weaver of wool and dry cleaner of the wool vestments.

7. **Te rathasya pusan ajah dhuram,** ते रथस्य पूषन् अजाः धुरम्: O Pusan, the goats bear the burden of thy car. Legend says that goats are yoked to the chariot of Pusan.

Dhuram, the pole or axle of a chariot, from √*dhuh,* to support (धू:धारयते); other derivation is धूर्धूर्वतेर्वधकर्मण:, from the root √धूर्व, to hurt. The meaning of *dhuh* (धू:) is also derived from the same root: it hurts or supports – Nir. III.9).

Hymn 27

For verses 13, 22, 23 and 24, see Nir. VI.6; II.6 II.22 and V.19 respectively. In this hymn, Indra, the Supreme Self, speaks in the first person.

2. **Adevayun,** अदेवयून, the infidels, non-believers, atheists; ungodly (अदेवान् नास्तिकान् or देवान् यष्टुमनिच्छतोऽयज्वन:, those who do not believe in the sacred Vedic rituals *—Sayana*).

Ama to tumram vṛsabham pacani tibram sutam pancadasam ni sincam — then will I cook vigorous bull for them and will sprinkle (upon the fire) the exhilarating effused juice the fifteen-fold (*Soma*) — *Wilson*. Some is called fifteenfold because its leaves grow during the light-half of the month one by one on the fifteen days, beginning with the *pratipada* (the first day) and similarly die off during the dark half of the month or else because the Soma offered at moonday is accompanied by the *Trivṛt* and *Pancadasa Stomas*, (त्रिवृत् पञ्चदश स्तोमोपेतं माध्यन्दिनसवन कमित्यर्थ: *-Sayana*)

Tumram, vigorous (तुम्रं प्रेरकं बलिनम्। पीवानमित्यर्थ: *-Sayana*).

Visabham, bull or the male showerer (वृषभं सेचनसमर्थं पुंपशुम् *- Sayana*).

Compare this verse 2 with the verse, X. 86.14; "The worshippers dress for me fifteen and twenty bulls; I eat them and become fat, they fill both sides of my belly. (Indra is the sun and bulls are the clouds! the sun dwours the clouds. Indra is the self and bulls are the misgivings and ignorance.

In fact, in such verses *uksanah*, or *vṛsabhah*, word means sprinkler. Indra is fond of Soma; *vṛsabhah* and *uksnah*, are other names of Soma.

Tumram vṛsabham means invigorating or exhilarating Soma (उक्षाण: सोम एव; उक्ष: जलस्यसेक्ता सोम: -IX.83.3; उक्षा बिभर्ति भुवनानि वाजयु:).

Soma elixir is filled up in fifteen Soma-vessels to be offered to Indra.

5. **Kṛdhukarna,** कृधुकर्ण, the dullest of hearing, hard of hearing (कृध्विति ह्रस्वनाम, the word *Kṛdhu* is a synonym of short —Nir. VI.3)

Anu dyun, by day (द्यु: अहर्नाम = day — Nigh. 1.9)

9. Sayana gives no comment on this obscure verse, Wilson also did not translate it; W.F. Webster translates it thus: when we, the grass-eaters (यवसाद:) of men, (are) together, I (am) amongst the barley eaters (यवाद:) in the wide field (उरुऽअजे अन्त:). Here who is yoked would like one to unloose him, and the assailant would yoke him who is unyoked.

Our Lord is uniformly present in the inner-most heart of every one of us, whether we, the men, are barley-eaters, or are cattle who are grass-eaters. Let us all subjugate ourselves to the will of God and surrender ourselves to His law of benevolence and justice. We who are unyoked are to be yoked with Him. Those who are yoked would covet liberation and final release.

10. Indra, our Lord, emphatically says, that though none has the vision to see that He alone creates bipeds (द्विपात्) and quadrupeds (चतुष्पात्), yet it is a truth, a fact, that He is the creater. One who does not recognize me thus and is hostile to me would contend with the worldly desires only, like indulging in women.

11. The mother Eternity, the Primordial Prakṛti, is devoid of knowledge, is blind; but she as the material cause in the creation, is capable of

bringing out from her within the entire creation; at the time of dissolution, the creation merges into its casual form. Me alone, and none else knows this fact, for I alone am the First Cause in the creation.

Prakṛti is eyeless daughter of Indra, the Supreme – अनक्षा अक्षिवर्जिता दर्शनहीना। अचेतनेत्यर्थः। दुहिता प्रकृत्याख्या -*Sayana*)

Kah tam vidvan abhi manyate andham – कः तां विद्वान् अभि मन्याते अन्धाम् He whose daughter was once eyeless, who knowing this will despise her for being blind. (*Wilson*).

12. **Svayam sa mitram vanute jane cit.** स्वय सा मित्रं वनुते जने चित् - She of herself chooses her husband amongst men, there is a sanction for self-selecting (*Svayam-vera*, स्वयंवर) of a husband from amongst numerous young men (मित्रं प्रियमर्जुन नलादिकं पतिं वनुते याचते। स्वयंवर धर्मेण प्रार्थयते -*Sayana*, who quotes the examples of Arjuna and Nala from history).

13. **Pattah jagara pratyam ca atti,** पत्तः जगार पत्यञ्च अत्ति, He seizes it with his feet (the rays); he swallows it when it approaches him. In this verse, "he", Indra, is the Sun, rays are his feet (पत्तः रश्म्याख्यैः पादैः जगार दृष्टि लक्षणमुदकं गिरति गृह् णाति वा प्रत्यञ्च आत्मान प्रतिगतमुदकं अत्ति भक्षयति -*Sayana*) Indra is here identified with Aditya, the sun whose functions of evaporating moisture and restoring it as rain are very obscurely intimated.

Upasi, उपसि, in the lap; in the bosom.

Asinah urdhvam upasi ksinati, आसीनः ऊर्ध्वामुपसि क्षिणाति, seated he slays the higher one, in his lap, in the bosom (Nir. VI.6)

14. Another interesting mystic description of the sun and his functions.

Anyasyah vatsam rihati mimaya, अन्यस्याः वत्सं रिहतो मिमाय, fondling the offspring of another (mother), he constructs (the other worlds). Perhaps another mother is the Mother Eternity or Infinity (*Aditi*), the mother of all bounties of Nature. Aditya, the sun, is her offspring.

Dhenuh, धेनुः, milch-cow; the sky, *dyau*, is the milch-cow who offers the sun as her udder (ऊधः), whence the rain may be milked. (धेनुः द्यौरुदकस्य धारत्वात् क्षरितृत्वाद्य ऊधः स्थानोयमादित्यं नि दधे स्थापयति -*Sayana*).

15. **Sapta virasah adharat,** सप्तवीरासः अधरात्, seven children (or brave) from below; अष्टउत्तरात्तात्, (उत्तरात्कास प्रदेशात्) eight from above; नवपश्चातात्, nine from the back; दशप्राक्, ten from the front – These numbers 7, 8, 9 and 10 designate the Seven Ṛsis, Visvamitra etc. of Prajapati, the eight Valakhilyas etc., the nine Bhṛgus, and the ten Angirasas. According to another explanation, the number of Maruts surrounding Indra is given – Seven on the right, eight on his left, nine behind him and ten in front. Also seven regions (*loka*), eight *Vasus*, nine grahas or planets and ten cardinal points or *dik*.

16 **Dasanam ekam kapilam somanam tam hinvanti kratava paryaya** – दशानां एकं कपिल समानं तं हिन्वन्ति कतवे पार्याय (the other Angirsas) despatched one of the ten (of verse 15), Kapila, as equal (to his task) for the completion (पार्याय) of the sacrifice (क्रतवे). [कपिलं = कमनीयम्, the attractive : "कमेः पश्च" – unadi, 1.55]

Garbham mata S'udhitam laksanasu etc. गर्भं माता सुऽधितं लक्षणासु अवेनन्तं तुषयन्तो बिभर्ति, Prakrti cherishes the germ of creation (deposited by Prajapti)

in the subtile elements. On this, Wilson comments: if the mystical interpretation is correct, this passage indicates the priority of Samkhya philosophy, a priority confirmed by the mention of *Kapila*.

Kapilam. कपिल, attractive. कमनोयम्, name of a well known Rsi, according to Sayana (कपिल एतन्नामानं प्रसिद्ध मृषिम्).

17. **Pivanam mesam apacanta virah** – पोवानं मेषं अपचन्त वोरा:, The ten pranas (vital breaths) (वोरा:; प्राणा वै दशवोरा: – SBr. XI1.1.8.22) along with other sense organs (अक्षा: अनु), have been placed in the attractive and enjoyable body (दोवे: न्युप्ता: आसन). They render the self or *atman* mighty and powerful by providing a matured body (मेष पीवानं अपचन्त). Both (द्वा) the *prana* and *apana*, having the means of purification and becoming purified proceed in the midst of waters to Prakrti, the augmenter, to (*kapila*), the implement of destruction

According to Sayana, the Angirasas sacrificed an animal (a fat ram) to Indra as Prajapati.

Dive, दिवे or दोवे, for (or in) gambling (दोवे देवने रमणस्थाने).

Aksah, अक्षा:, the dice,

Nyuptah, न्युप्ता:, thrown (निक्षिप्ता:)

Dhanum, धनुम्, bow, an implement of destruction; a reference to Kapila, whose philosphy is an important to destroy nescience (धनुम्। धनु शब्दोऽत्र धनु: शब्दपर्यायी धन शब्दपर्यायी वा। धनुर्यथा वध साधनं तथा ज्ञानादि वध साधनं धनवत् प्रीतिकरं वा। कपिलमित्यर्थ:।

For this verse, see other derivations: (i) प्राणा वै वीरा: (SBr. X11.1.8.22)., hence वीरा: = ten pranas. (ii) *Aksah*, sense organs (अक्षा: इन्द्रियाणि –Maitreyi. IV.5.9). (iii) *Mesam*, मेषम्, the self, Indra (इन्द्रस्य मेषस्य –Kath. X11.21)

18. **Savita**, सविता, the impeller or creator Lord (also Aditya and Prajapati).

21. Wilson writes about this verse : This is abscure, and the explanation of Sayana doubtful, but it is no doubt intended to express the usual theory of rain; the moisture of the earth being drawn up into the solar region as vapour and thence descending as rain by the action of the thunder-bolt and the wind.

22. About this, Wilson remarks : This, if correctly interpreted, is a good specimen of the abuse of metaphor and ellipse so common in the style of the Veda; the literal translation is "the cow lows attached tree by tree (to different trees), the men-eating birds fly out from it (? from the tree)."

Vrksa - vrkse etc. On every strip of wood twanged the well-strung string; thence the men-eating birds flew.

Vrksa, tree – On every strip of wood, i.e. on every bow (वृक्षे वृक्षे धनुषि धनुषि). *Vrksa* (वृक्ष), the tree, is so called from being cut down (वृक्षो वश्चनात्, √वश्च्). Or it stands having covered, वृत्वा क्षां तिष्ठतीति वा, √वृ), the earth (क्षा, *ksa*) is derived from the root *ksi* (क्षि), meaning to dwell (क्षा क्षियते). Twanged the well - strung string (नियता मीमयद् गो: शब्दं करोति, i.e. it makes a sharp ringing sound. The word मीम्, *mim* means to make a

low sound (मीमयति शब्द कर्मा).

From thence birds fly in order to eat men. (ततो वयः प्रपतन्ति पुरुषानदनाय).

Vayah, वयः :, birds; the bird विः, *vih,* is a synonym of bird, and is derived from the root √*vi,* meaning to go (विरिति शकुनि नाम। वेतेर्गतिकर्मणः), Moreover, it is a synonym of arrow also from the same root (अथापीषुनामेह भवत्येतस्मादेव) -Nir. II.6.

23. "In the measurements of gods, they stood first; from their division, waters flowed down. The three working in succession warm the earth; the two carry the fertilizing moisture."

Prathama, प्रथम– In the creation of gods, they, i.e. the groups of atmospheric gods, stood first. First is a synonym of "chief; it is foremost (प्रथम इति मुख्य नाम। प्रतमो भवति).

Krntatrat, कृन्तत्रात्, from atmosphere, i.e. from the place where the clouds are cut into pieces. By cutting clouds into pieces, water is produced (कृन्तत्रमन्तरिक्षम्! विकर्तनं मेघानाम्। विकर्तनेन मेघानामुदकं जायते Nir. II.22).

Tryastapanti Prthivim, the three working in succession warm the earth, i.e. cloud, wind and sun cause the herbs to become ripe with heat, cold and rain (त्रयस्तपन्ति पृथिवीमनूपाः। पर्जन्योवायुरादित्यः शीतोष्णवर्षैरोषधीः पाचयन्ति).

Anupa, अनूपा, –working in succession, i.e. with their respective functions. He sow the worlds one after another (अनूपा अनुवपन्ति लोकान्त्स्वेन स्वेनकर्मणा –Nir. II.22)

There is another meaning of *anupa* also., i.e. a bank of a river. The word is derived from the same root. It is sown with water (अयमपीतरोऽनूप एतस्मादेव। अनूप्यत उदकेन); or else, it may really be *anvap,* अन्वाप्, just like *prac,* प्राच्, from that form (अन्वाप्); *anupa* (तस्यानूप इति स्यात्। यथा प्राचीनमिति) may be derived as *pracina* from *prac.*

Dva brbukam bahatam purisam, द्वा बृबूकं वहतः पुरीषम – the two carry the fertilizing moisture, i.e. wind and sun carry the water vapours (वाय्वादित्या उदकम्).

Brbukam, बृबूकम्, moisture; it is a synonym of water; it is derived from the root ब्रू, *bru,* meaning to make a sound or from *bhrams* (√भ्रंश) to fall down (बृबूकमित्युदक नाम। ब्रवीतेः वा शब्दकर्मणः। भ्रंशतेर्वा –Nir. II.22)

Purisam, पुरीषं, fertilizing. The word is derived from the root, √pr, √पृ, to fill or from the causal of pr, पृ (पुरीषं पृणातेः। पूरयतेर्वा –Nir. II.22)

24. **Avih svah krnute grhate busam sah paduh asya nirnijah na mucyate,** आविः स्वः कृणुते गूहते बुसं सः पादुः अस्य निःऽनिजः न मुच्यते, that bright foot of his manifests light, conceals water and is never relinquished.

The sun manifests light and conceals water.

Busam, बुसम्, water. It is derived from the root ब्रू, √*bru,* meaning to sound or from *bhrams* (√भ्रंश), to fall. Whatever water he causes to fall by raining, the same he draws back again by means of his rays. (बुसमित्युदकनाम। ब्रवीतेः शब्दकर्मणः। भ्रंशतेर्वा। यद्वर्षन्यातयत्युदकं रश्मिभिस्तत्प्रत्यादत्ते –Nir. V.19).

Hymn 28

For verse 4, See Nir. V.3.

1. **Arih,** अरि:, forces or *prana*, प्राण, master of lord (ईश्वरोप्यरि: –Nir. V.7) *Arih* means an unfriendly person; it is derived from the root ṛ, ऋ, to injure. The master is called *arih* from the same root. "I am the master of thy panegy-rics (पुरुत्वा दाश्वान्वोचे ऽरिरग्ने तव स्विदा –I.150.1)

Svasurah, श्वसुर:, *atman*, आत्मा; the life-force; also father-in-law (श्वसुर: प्रापणशील आत्मा प्राणशक्तया:

A Legend relates that Indra came in disguise to a sacrifice celebrated by Vasukra, whose wife, not recognizing him, prayed for his presence; to satisfy her that he had actually come, the dialogue that follows in the verses of the hymn took place.

At the time, when soul enters the womb of the mother,it does not function, it is in a specific parasite sleep; the mothers *pranas* sustain its body. As soon as the child is born, the *atmann* (the *svasura*) starts functioning.

3. **Pacanti te vṛsabhan,** पचन्ति ते वृषभान्, they prepare for him joy-showering food (वृषभ –showerer). Clouds are also *vṛsabha.* They kill or cook for him bulls (सोमान् त्वं पिबसि। किं च त्वदर्थं वृषभान् पशुन् ये च यजमाना: पचन्ति –*Sayana*)

4. **Lopasah simham pratyancam atsah,** लोपाश: सिंहं प्रत्यञ्चं अत्सा:, the fox stalked the approaching lion. This is quoted in the Nirukta, though irrelevant (Nir. V.3), Durga in his commentary omits it.

Krosta, क्रोष्टा, jackal, the eater of grass.

Varaham, वराहम्, wild boar, Here we have two illustrations of unexpected accomplishments :

(i) eater of grass or fox confronts the lion;

(ii) the jackal drives the wild boar from his lair. (See also verse 9).

9. In this verse, we have a few examples of astounding, and normally unexpected results : (1) a hare grasps the wild assilant; normally, a wild animal devours a hare; (2) with a clod of clay, cleaving a mountain; and (3) compelling the great to submit to the small.

10, 11. The usual legend of a hawk, the assumed form of *Gayatri*, who brings Soma from heaven.

Hymn 29

For Verse 1, See Nir. V1. 28

1. **Vane na vayo nyadhayi cakan,** वने न वाय: नि अधायि चाकन्, as a trembling young bird has been placed on a tree.

Vayah, वाय:, offspring of a bird; a young bird (वायो वे: पुत्र: –Nir. V1.28). Sakalya has analysed *vayah* into *va* (वा) and *yah* (य:), then the finite verb would have had the acute accent and the sense have been incomplete, (चायन्निति वा। कामयमान इति वा। वेति च य इति च चकार शाकल्य:। उदात्तं त्वेवमाख्यातम् भविष्यत्। असुसमाप्तश्चार्थ: –Nir. V1.28)

(The *devata* of this verse is Indra, not Asvins as Sayana thinks). Cayan or *cakan*; चायन्, trembling or चाकन् कामयमानो वा, anxiously longing (Nir

VI.28)

Ksapa, क्षपा, night (Nigh. I.7) : *ksapavan,* क्षपावान् = रात्रिमान् or प्रलयवान्. Lord who continues to exist in the night of dissolution too.

2. **Trisokah,** त्रिशोकः, name of a Ṛsi, according to Sayana; a person, triply-enlightened triply-loaded (शोचति ज्वलतिकर्मा –Nigh. I.16) (त्रिशोका त्रिसृषु स्तुति-प्रार्थनोपासनासु यद्वा तिसृषु विद्यासु वर्तमानो ज्ञानप्रकाशो यस्य तथा भूतो महा विद्वान्).

3. **Manisa,** मनीषा, with praise (मनीषा मनस ईषया, स्तुत्या –Nir. II.25)

4. **Dyumnam,** द्युम्नं, glory; also food, derived from the root √*dyut,* √द्युत्, to shine and means glory or food (द्युम्नं द्योततेः। यशो वान्नं वा –Nir. V.5)

7. **Pṛthivyah,** पृथिव्याः, of earth; of the body (यच्छरीर पुरुषस्य सा पृथिवी –Ait. Br. II.3.3)

8. **Pṛtanah,** पृतनाः, men, people –Nigh. II.3

Hymn 30

For verses 4 and 11, see Nir X. 19, and VI. 22 respectively.

An excellent hymn on waters and offspring of waters.

2. **Arunah suparnah,** red hawk, Sayana explains *suparna* as Soma-descending (सुपतनः सोमः), gracefully (*ava*) from the firmament : and *suhastah* (सुहस्ताः) as ornamented with golden filter (सोमाभिषवादि-शोभनकर्म कारित्वात् सुवर्णमय पवित्राद्यलंकृताः। यद्वा शोभनहस्ताः) because they are engaged in the graceful work of expressing the Soma etc.

4. **Apam napat,** offspring of the self (तनूनपात्); grandson of waters. Offspring of waters, who shines within the waters without fuel, whom wise men praise in sacrifices. O offspring of waters, give us honeyed waters for pressing the Soma, with which Indra grows in vigour, i.e.. in vigorous action. Wilson says: there is evident confusion between the Soma personified as the grandson of waters and the actual Soma which is to be mixed with the water of the *Varavati.*

6. **Yune,** यूने, youth and *yuvatayah* (युवतयः). Young damsds. They are the Soma and the Vasativari waters (their mixture).

9. **Ubha,** उभे, both kinds of fruits, rewards as well as punishments, of the present life (दृष्ट) and of a former life (अदृष्ट).

11. Send our sacrifices for the worship of the gods, send our prayer for the obtainment of wealth; release the udder at the performance of the sacred rites. Let waters be obedient to our call, i.e., let waters be full of comforts to us.

Ṛtasya yoge, ऋतस्य योगे (i), at the performance of the sacred rites, (ii) at the time of yoking the car (ऋतस्य योगे। यज्ञस्य योगे। याज्ञे शकट इति वा –Nir. VI.22).

Sakatam, शकटम्, a cart; a car is so called because it is covered with the excrement of the animal (शकटं शकृदितं भवति), or because it moves slowly, or because it produces a creaking sound when it moves (शनकै स्तकतीति वा। शब्देन तकतीति वा –Nir. VI.22).

Udhah and yoga – *Udhah,* ऊधः is udder; here in this verse, it may be also the skin in which the Soma is contained (अधिषवण चर्मन्) and *yoga* (योग) may mean the cart on which the Soma is placed, "Open the skin which is on

(or below) the sacrificial cart." –*Sayana.*

12. **Revatih,** रेवतीः, rich (रेवतीः रेवत्ये धनवत्यः –*Sayana*).

Vasvah, वस्वः, of wealth (वस्वः वसुनः धनस्य –*Sayana*)

Ksayatha, क्षयथ, support (क्षयति ऐश्वर्यकर्मा –Nigh. II.21)

Vayah, वयः, opulence (वयः अन्नलक्षणं धनम् – *Sayana*; also vital breath (प्राणो वै वयः –Ait. Br. I.28)

14. **Jivadhanyah,** जीवधन्याः, life-sustaining (जीवधन्या जीवेषुधन्या धनाय हिताय –*Daya.* on I.80.4; जीवानां पालयिन्यः प्रीणयिन्यो वा –*Sayana*).

Hymn 31

2. **Pari cit martah dravinam mamanyat,** परि चित् मर्तः द्रविणं ममन्यात् –Let a mortal be always desirous of obtaining wealth (spiritual or material)

Ṛtasya patha namasa vivaset, ऋतस्य पथा नमसा विवासेत् Strive to win the wealth by truthful means and sacrifice (ऋत = truth, sacrifice or yajna (ऋतस्य यज्ञस्य पथा मार्गेण –*Sayana;* ऋत = सत्यनाम –Nigh, III.10 ऋतममृतमित्याह –Jaim. II.16).

Kratuna, क्रतुना, by enlightenment, mental insight (क्रतुः प्रज्ञानाम –Nigh, III.9; क्रतुना प्रज्ञानेन –*Sayana*).

3.. **Tirthena,** तीर्थेन, like a path of means which carries across the stream or ocean of desires and bondage. (तीर्थं संसारसागरस्य तारकनिमित्तं "तीर्थेन हि तरन्ति तद्यथा समुद्रतीर्थेन प्रतरेयुः –Gopatha I.5.2; cf. तीर्थेन, यथा गंगादि तीर्थे तर्पणमुखे विसृष्टा अपामंशाः देवसंघमुपगच्छन्ति तद्वत् –*Sayana.*

Damunah, दमूनाः, the liberal donors (दमूना दानमनाः –Nir. IV.5)

5. **Ksumantah,** क्षुमन्तः, wealthy, prosperous, prayful, of wide fame, rich in food-stocks (क्षु शब्दो ऽन्नवाची, Nigh, II.7; क्षु शब्दो ऽन्नवाची शब्दवाचो वा। अन्नवन्तः स्तुतिवन्तः, कीर्तिमन्तो वेत्यर्थः –*Sayana*).

7. The supremacy of our Lord is indirectly borne out in this verse, who alone is the final answer of these fundamental questions – who?, from whence?, whose? to whom etc.?

8. **Haritah na suryam vahanti,** हरितः न सूर्यं वहन्ति, before the horses carry the chariots of the sun (हरितः अश्वाः –*Sayana*); or just as the evaporation causing rays add to the glory of the sun (यथा हरणशीला रश्मयः हरितो हरणा "हरितः हरणा नादित्य रश्मीन्" (Nir. IV.13) सूर्यं वहन्ति प्रापयन्ति द्योतयन्ति तद्वत्).

Hymn 32

3. **Putrah yat janam pitroh adhi iyati,** पुत्रः यत् जानं पित्रोः अधि ऽइयर्ति –At the time of *Subrahmanya* recitation, the sacrificer proclaims his birth "the son of so and so worships".

Sumat pumsah it bhadrah vahatuh pariskṛtah, सुमत् पुंसः इत् भद्रः वहतुः परिष्कृतः, man's auspicious fortune is perfected only at marriage (i.e. at a happy married life).

4. **Gavah,** गावः, inspiring prayers (गावः स्तुतिलक्षणा वाचः –*Sayana*).

Na dhenavah, न धेनवः, like a milch-cow.

Sapta dhatavah, सप्तधातवः, seven body-materials (bones, blood.

marrow, flesh, urine etc), or seven metres or seven seasons.

Vanasya, वाणस्य, words of praise, वाणस्य स्तुति शब्दस्य *–Sayana)*

7. **Aksetra'vit ksetra'vidam hi aprat,** अक्षेत्रवित् क्षेत्रऽविदं अप्राट – One who knows not the true path inquires from one who knows it. A very instructive verse. If one gets instructed from a skilful guide, he travels onwards.

Anjasinam srutim, the series of well-known (or straight-forward) traditions –*Daya.* on I.104.4; अञ्जसीनां ऋजुना मार्गेण गन्तव्यानां अपां स्रुतिं मार्गं पिपासितासन् *–Sayana)*

9. **Kalasa,** कलश, O cosmic divine pitchers; (the Sun or the Supreme Lord); or O the one, complete or proficient in every *kala* (कला =) or arts (हे कलश, कलावत् सर्वकला परिपूर्ण! –*Sayana.*

Kurusravan, O Kuruśravana, O the bearer of praises of the priests, from *kuravah,* priests (कुरव ऋत्विजः *–Sayana)*; and epithet of Indra – तेषां स्वभूतानां स्तुतीनां श्रोतः, हे इन्द्र *–Sayana.*

In the next hymn (X.33.4), the word occurs as the name of a prince (*Wilson*).

Hymn 33

2. **Sapatnih iva,** सपत्नीः इव, like rival wives (सपत्नीः अन्यपत्न्य इव; सपत्न्यः तद् वत् – *Sayana).*

Parsavah, पर्शवः, (i) ribs; bricks of the well (in mother's wombs, her ribs giving pain on both sides (in the next birth); or my ribs pain me on both sides.

According to Sayana, *ma* (मा) stands for Kavasa Ailusah (कवष ऐलूषः), the Ṛsi of this hymn). In fact, this is the general feeling which a babe in mother's womb is conjectured to have. Of course, Nature has made full arrangements for its protection, Bondage by itself is a terror however.

3. **Muso na,** like a mouse (मूषो न यथा मूषिकाः *–Sayana).*

Musah (मूषः) means a mouse. *Musika* (मूषिका), (the same as mouse) again is derived from the root *mus* (√मुष्), to steal.

Musah (मूषः) is also derived from the same root. (मूषो मूषिका इत्यर्थः। मूषिकाः पुनर्मुष्णातेः। मूषोप्ये तस्मादेव –Nir. IV.5).

In the Nirukta (IV.6), we have the following lines as a set: सं मा तपन्त्यभितः सपत्नीरिव पर्शवः। मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसी।

Bricks (पर्शवः) torment me on every side, like rival wives. O (Indra) of a hundred powers (or शतक्रतो, one who performs cent per cent selfless acts), oppressing cares devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this (state) of mine (See I.105.8; X.33.2; X.33.3; Bṛhad-Devata, VII.34).

Sisna, शिश्ना, threads or it may mean one's own limbs, i.e. they devour their own limbs (मूषिका इवास्नातानि सूत्राणि व्यदन्ति। स्वाङ्गाभिधानं वा स्यात्। शिश्नानि व्यदन्तीति वा –Nir. IV.6.

6.7 The verses 6 and 7 are supposed to be consolatory verses addressed by Kavasa (कवष) to upamasrevas (उपमश्रवस्) on the death of his father,

King Mitratithi.

6. **Upamsa Sravasah,** उपमश्रवस:, according to Sayana, name of a prince, the one possissing supreme knowledge (यस्य खलूपरि मानवत। श्रव: श्रवणं वेदश्रवणं यस्मात् तस्य सर्वोत्कृष्टज्ञानवत:).

7. **Mitra' atitheh napat** मित्रऽअतिथे:, of Mitratithi, the friendly devotee (मित्रातिथे: स्नेहिनोऽतिथे:),-नपात्, napat, हे न पातयित:, always ascending, never descending (नपात: न पातयित: son, नपात् पुत्र, *Sayana*).

Hymn 34

For verses 1 and 5, see Nir. IX. 8 and XII. 7 respectively.

1. The waving ones of the great (tree) growing in windy places, rolling on the gambling board, intoxicate me. The ever-wakeful berry of the *vibhidaka* (the same as *vibhitaka*) tree appears to me like a draught of Soma that grows on Mujavat mountain.

Irinam, free from debts (इरिणं निर्ऋणम्। ऋणाते:। अपार्णं भवति। अपरता अस्मादोषय इति वा –Nir. IX.8; इरिणे ववृताना:, rolling on the gambling board; *irinam* stands for the gambling board and is derived from √rn, √ऋण्, to go, i.e., it is distant. Or else, herbs have been removed from it.

Maujavatah, grown on Mujavat (मौजवतो मूजवति जात:। मूजवान् पर्वतो मुञ्जवान्। मुञ्जो विमुच्यत इषीकया। इषीकेषतेर्गति कर्मण:। इयम पीतरेषीकैतस्मादेव। –Nir. IX. 8; Mujavat is the name of a mountain so called, because it abounds in *Saccharum sara, munja*). *Munja*,is so called because it is thrown out, मुच्, by a kind of rush (*isika*, इषीक, (a kind of rush) is derived from the root√*is*, √इष्, meaning to go. The other meaning of isika, इषीका, i.e. an arrow, is derived from the same root also, Nir. IX.8).

Vibhidaka, विभोदक, the name of a tree, one of the myrobatans, is so called from piercing (विभीदको विभेद्नात् –Nir. IX.8)

Jagrivih, जागृवि:, ever-wakeful (जागृवि जागरणात्; from keeping awake – Nir. IX.8)

The Ṛsi or the poet praises them (the dice) in the first and condemn them in the succeeding stanza X. 34. 2; this is known to be the composition of a seer made miserable by dice. ऋषेरक्ष परिद्यूनस्यैतदार्षं वेदयन्ते –Nir. IX.8).

4. **Pari mrsanti,** परि मृशन्ति, they touch the wife; they drag her by her clothes or her hair (*Wilson*); or they caress the wife, or fondle the wife literally. (वस्त्रेकशाद्याकर्षणेन संस्पृशन्ति –*Sayana*).

5. एमीदेषां निष्कृत जारिणीव – I go to their meeting place as a woman to her lover – the passage is cited in the Nir. XII. 7 to illustrate the interchange of the prepositions *nir* and *sam*. निर्, *nir* and सम्, *sam* (निरित्येष समित्येतस्य स्थाने).

6. **Prcchamanah jesyami,** पृच्छमान: जेष्यामि – asking himself : shall I win? According to Sayana "asking what rich man is there here; I shall beat him." (कोऽत्रास्ति धनिकस्तं जेष्यामि –*Sayana*)

7. **Kumara' desnah,** कुमारऽदेष्णा:, givers of sons, or the givers of frail gifts. According to Sayana, by acquiring wealth through their means, family may be reared (कुमारदेष्णा: धनदानेन धान्यतां लम्भयन्त: कुमाराणां दातारो भवन्ति –*Sayana*).

8. **Davah iva savita Satyadharma** – देव इव सविता सत्यधर्मा – like divine truth or like the sun. As the sun roams (*viharanti*) in the world, so the heap of dice moves of plays on the dice table (आस्फार) – *Sayana*; it seems from the comment as if fifty-three dice were used – "gamblers usually play with so many dice." Perhaps also it may have been usual to throw them from east to west, which would render the comparison with the sun comprehensible. (*Wilson*)

Hymn 35

2. **Matṛṛn,** मातॄन्, the creators of the regions. (मातॄन् लोकस्य निर्मातॄन् –*Sayana*)

Sindhum parvatan saryanavatah – सिन्धून् पर्वतान् शर्यणावत: – the mountains and seas pertaining to *Saryanavat* lakes (सिन्धून् शर्यणावत् सरस: सम्बन्धिन: पर्वतान् शिलोच्चयांश्च –*Sayana*)

For *Saryanavat,* see earlier references.

शर्यणाऽवत: – X. 35.2

शर्यणाऽवति – I.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1

3. **Ucchanti,** उच्छन्ती, driving away; i.e. driving away the darkness or the sins and blasphemies. (उच्छन्ती तमांसि विवासयन्ती –*Sayana*)

Sam' idhanam, सम् ऽइधानम्, nicely blazing fire, enkindled fire (समिधानं सम्यग दीप्यमानम् –*Sayana*).

13. **Uti,** ऊती, for protection (ऊती अत्यैं रक्षणाय –*Sayana*).

Avasa, अवसा, by protection (अवसा रक्षणेन –*Sayana*) [Sayana always renders *uti* and *avasa,* as protection; and *tarpanam* and *tusti* by satifaction and pleasure – *Wilson*).

Hymn 36

2. **Nirṛtih,** – It stands for the divinity of death (निर्ऋति: –*mrtyu devata;* divinity presiding over death). For *nirrti,* see.

निर्ऋति:– I.38.6; V.41.17; VII.37.7; X.10.11; 36.2; 59.1.4.

निर्ऋतिम् – I.24.9; 164.32; VI.74.2; X.36.4; 76.4

निर्ऋती: – X.114.2

निर्ऋतीनाम् – VIII.24.24

The word stands for any adversity.

Nirṛtih, निर्ऋति:, is a synonym for earth also (Nigh. I.i; see I.164.32)

Hymn 37

11. **Sam,** शं, comfort derived from the cure of diseases (शं रोगशान्ति निमित्तकं सुखम् – *Sayana*); *Yoh,* यो: pleasure derived by achieving an object (विषययोग जनितं सुखम् –*Sayana*); higher comfort, spiritual happiness.

Sam may be happiness, and *Yoh* pleasure. Freedom from any misery, disease or ills is *sam;* and positive happiness or pleasure of today and tomorrow may be *yoh.*

Arapah, अरपः, freedom from sin.

For *yuh* and *yoh,* see :

युः – VIII.18.13

योः – I.93.7; 106.5; 114.2; 189.2; II.33.13; III.17.3; 18.4; IV.12.5; V.47.7; 53.14; 69.3; VI.50.7; VII.35.1; 69.5; VIII.39.4; 71.15; X.9.4; 15.4; 37.11; The words *sam* and *yoh* usually occur in pairs.

शम् – रोगाणां शमनं; योः–भयानां यावनम् (X.182.1)

शम् – उत्पन्नानां रोगाणां शमनं; योः–यावनमनुत्पन्नानां पृथक्करणम् – (X.9.4).

शम् – सुखं; योः–दुःखवियोगम् (X.15.4)

Yoh, when occurs alone means mixing or going together (X.105.3; 176.3) – योः मिश्रयिता हविषां देवैः संगमयिता – *Sayana* on X.176.3.

अप योः अपयोजिता – *Sayana* on X.103.3.

Hymn 38

The deity of this hymn is Indra, and the Ṛsi is Indra Muskavisista (इन्द्रमुष्क विशिष्ट). According to the Tandya and Satyayana schools (ताण्ड्य-शाट्यायन), the deity is Muskavan Indra, and Lusa (लुश) the Ṛsi. The verse 5 contains the words *muskayoh baddha,* मुष्कयोः बद्ध, both scrota bound. We have translated the terms as "indifferent and unconcerned, and Wilson as "so bound."

There is an obscure legend in this case. Kutsa and Lusa (कुत्स, लुश) having summoned Indra at the same time to their respective sacrifice, he went first to Kutsa, who then detained him, having fastened him by the scotum with a hundred leather thongs. The verse 5 is addressed to Indira by Lusa, exhorting him to free himself ('f. Satyayana Brahmana and Chandoga Brahmana – *Sayana*).

3. **Dasah, aryah, adevah,** be a dasa or devotee (दास), an arya or a noble man (आर्य) or an enemy of gods, an infidel, (अदेव) – Dasa is a labourer or Sudra, the Arya is a person belonging to any of the three varnas, Brahmana, Ksattriya or Vaisya; also an asura or anti-gods, the unsocial element of the society.

Hymn 39

For verse 4, See Nir. IV. 19.

3. **Amajurah cit bhavathah yuvam bhagah anasoh,** अमाऽजुरः चित् भवथः युवं भगः अनाशोः– You are a good fortune for a wretched damsel who grows old at home. (युवं युवां अमाजुरश्चिद् पितृगृहे जूर्यन्त्या अपि दुर्भागाया घोषयाः भगः भवथः –*Sayana* here a reference is to the mythology of Ghosa; शोभनरूपेणात्मानं परिणमय्य पतिदत्तवन्तौस्य इत्यर्थः. Sayana refers to I.117.7 – घोषायै चित्पितृषदे दुरोणे पतिं जूर्यन्त्या अश्विनावदत्तम्.

4. **Tauqryam,** the aged and famished; the son of Tugra in mythology.

Yuvan cyavanam sanayam yatha ratham punar yuvanam carathaya taksathuh – You two made (तक्षथुः) the decripit cyavan (सनयं च्यवानं) young again (पुनर्युवानं) to move a new (चराथाय) like a car (यथा रथाः). [युवं च्यवनम्। सनयं पुराणम्। यथा रथं पुनर्युवानं चरणाय ततक्षाथुः। युवा प्रयौति कर्माणि।] (Yuva, a youth; he stirs

(prayauti) actions. The verb *taksti* means to make (तक्षति करोति कर्मा). –Nir. IV.19.

7. **Sundhyuvaṁ ni uhathuh purumitrasya yosanam** etc. confer on us intellect and the capacity to work. You are extremely friendly and beneficial to us. Mythologically : you brought Sundhyu, the daughter of Purumitra to her husband Vimada.

For *Sundhyu*, see :

शुन्यत	X.17.14	शुन्धयन्तु	X.17.10
शुन्धति	X.85.35	शुन्ध्यु	VII.97.7; VIII.24.24
शुन्ध्यव:	V.52.9	शुन्ध्युम्	X.43.1
शुन्ध्युव:	I.50.9	शुन्ध्युवम्	VII.88.1; X.39.7
शुन्ध्यु:	X.138.5		

शुन्यत – यूयं शोधयत You clean (*Sayana* X.17.14); शुन्धति अपनयति relieves (X.85.35)

शुन्धयन्तु, प्रोक्षणेन शोधयन्तु, purify (X.17.10)

शुन्ध्युम, शुद्ध दोषरहितम्, pure; free from ill (X.43.1)

शुन्ध्यू: शोधयितादित्य:, the purifying sun (X.138.5)

Sundhyuvam is also a similar word – with a similar connotation. Sayana, however, translates it as the name of a lady (शुन्ध्युवं नाम जायाम्).

Purumitra, friend of every one; friend of all; the word occurs twice in the Ṛgveda; I.117.20 and X.39.17. Sayana takes it as the name of a person (पुरुमित्रस्य पुरुमित्र नामधेयस्य)

Vadhrimatyah, वध्रिमत्या:; for the word see I.116.13; 117.24; VI.62.7; X.39.7; 65.12. Sayana says : The Asvins heard her invocation in battle when her hand was cut off and gave her a golden hand. On this, Wilson comments : this seems to be a later legend arising from the name "Hiranyahasta" of the son given to her. (वध्रिमत्या: संग्रामे शत्रुभिश्छिन्नहस्ताया: –*Sayana*)

–See also I.116.13.

8. **Vandanam,** वन्दनम्, prayful man. Here again, we have mythological reference to Vandaha's extrication from a well; Sayana further says "he had thrown himself into it through grief for the death of his wife (वन्दनं जाया – वियोग सन्तापेन कूपपतितं वन्दनाख्यमृषिम्). See also I.112.5.

For Vispala (8), Raba (9), Atri (9), Sapta-vadhri (9), Pedu (10), Sayu (13), see earlier reference

विश्पलाम् – I.112.20; 117.11; X.39.8
विश्पलाया: – I.118.8
विश्पलायै – I.116.15
विश्पला-वसु – I.182.1

Vispala literally means a charitable woman. In mythology, the name of a woman of a fighting race, about whom Sayana says :

विश्पलाम्। खेलस्य राज्ञा सेनायां योद्धी विश्पला नाम काचित् स्त्री। तां संग्रमे शत्रुभिश्छिन्नजङ्घां सद्य: तदेव एतवे गमनाय कृय: अकुरुथम्। *Asvins* provided her artificial legs to enable her to walk quickly. In a heroic combat, she had broken her thigh-bones.

12. Asvins had a chariot, made by Ṛbhus. For Ṛbhus, see earlier notes; they are expert in the art of chariot-making. For Ṛbhu, Vibhu and Vajin, see other references. On cosmic plane, the cosmic divine powers are known as Ṛbhus; heaven's daughter, dawn, rides on the cosmic chariot.

13. **Sayu and renovation of milch cow**, and liberation of quail that has been seized by wolf – अपिन्वन शयवे धेनुम् and वृकस्य चित् वर्तिकां अन्तः आस्यात् –See I.118.8, VI.62.7 and I.117.16.

Hymn 40

For verse 2, see Nir. III.15

2. **Kuha svit dosa kuha vastoh**, etc. – where are you at night, where during the day? O Asvins, where do you get your necessary things, where do you dwell? who puts you to bed in a dwelling place as a widow a husband's brother, and a bride a bridegroom?

Devaram, देवरम् – From what root is *devara* divided? He is so called because he is the second husband. Widow *Vidhava*, विधवा, is so called because she is without a supporter, or from trembling, or according to *Carmasiras* (चर्मशिरस्), from running about. Or else the word *dhava* is a synonym of man; *vi-dhava* (widow, is so called because she is separated from man (*dhava*). The word *devara* means a player (√*div*, to play); देवरः कस्मात्? द्वितीयो वर उच्यते। विधवा विधातृका भवति। विधवनाद्वा। विधावनाद्वेति चर्मशिराः। अपि वा धव इति मनुष्यनाम; Nigh. II.3 तद्वियोगाद् विधवा। देवरो दीव्यतिकर्मा: –Nir. III.15)

3. **Jarama iva** (जरणा इव), like two kings, old or great by sovereignity (जरणेव। यथा जरणी ऐश्वर्येण वृद्धौ राजानौ कापया। प्रातः प्रबोध कराः वन्दिनो वाणी कापा। –Sayana explains *jarama* "as two kings, old or great by sovereignity", and *Kapava*, as the song of the bard or herald, who awakens (a great man) at dawn.

7. **Sinjaram**, शिञ्जारम् –According to Sayana, sinjara was an *Atri* and that the Asvins came to rescue him from a fire-pit: (शिञ्जारं अत्रिमग्निकूटादुत्तारयितुम् –*Sayana*). See also VIII.5.25 अत्रिशिञ्जारमश्विना।

Usanam उशनां, excellent praises (उशनां कमनीयां स्तुतिं च श्रोतुमुपारथुः –*Sayana*).

8. **Saptasyam**, सप्तास्यम् – The seven-mouthed; seams to understand by it "having shifting doors or openings (सप्तास्यं सर्पणशील द्वारम्). Ghosa (घोषा) having become eligible as a wife, here expresses her desire for a husband – *Sayana*)

Vrajam cloud (व्रज मेघम् –*Sayana*; Nigh. I.10.

9-14 A beautiful hymn invoking Asvins for the advantage of brides, bridegrooms and progeny – for a good household life.

Hymn 42

For verse 7, see Nir. V.24

7. **Sambah**, thunderbold (शम्ब इति वज्रनाम शमयतेर्वा शातयतेर्वा –Nir V.24; It

is derived from √*sam*, √शम्, to kill, or from the causal of *sad* शद्, to knock off. (Nir. V.24)

Ugro yah sambah puruhuta tena – thunderbolt that is terrible; with that O widely – invoked one.

Puruhuta, widely-invoked. (पुरुहूत बहुभिराहूत).

Hymn 43

For verse 5, see Nir. V.22

3. **Amateh,** अमते =दुर्बुद्धेः, *amati* is usually ignorance; but Sayana takes it to be the remover of hunger and thirst (अमतेः अस्माकं दुर्बुद्धेः। प्रज्ञाप हरिण्याः पिपासाया वा, thirst taking away the understanding).

4. **Kṛtam na svagni vi cinoti devane** – As (*svaghni*) a gambler (*cinoti*) picks up (*kṛtam*) the die marked with four dots (*devam*) in play.

Svaghni, श्वघ्नी, gambler; he destroys (*hanti*) himself (svam, स्वं) – श्वघ्नी कितवो भवति। स्वं हन्ति। स्व पुनराश्रितं भवति (Nir. V. 22); oneself is so called, because it is dependent.

Kitava is an onomatopoetic word = *Kim* + *tava*, i.e. what have you got? or else it is a benedictory exclamation, "good luck". (कितवः किं तवास्तीति शब्दानुकृतिः। कृतिवान् वा। आशीर्नामिकः; Nir.V.22)

Sam' vargam yat maghavā suryam jayat, when Indra overcomes the rain-bearing sun (यत् यदा मघवा धनवानिन्द्रः संवर्गं सम्यग् वृष्टेर्वर्जयितां। सूर्यं आदित्यं जयत् तदीय रसापहरण द्वारेण जयति – Indra's victory over the sun is said to be his taking away the moisture or rain from the latter. *Sayana*).

9. **Parasuh,** परशुः, axe, or thunderbolt of Indra.

Ṛtasya sudugha, cow of truth manifested as of old (*purana-vat*, पुराणवत्) axe is the thunderbolt and thunder is the cow.

Hymn 44

For verse 6, See Nir. V.25.

6. The first invokers of gods went forth their several ways; their glorious deeds are hard to surpass. Many who were not able to ascend the ship of sacrifice, remained in the very world, stinking.

They went forth severally.

Pṛthak (severally) is derived from the root *prath* (to spread) (पृथक् प्रायत्। पृथक् प्रथतेः).

First invokers of gods, i.e. who invoked the gods (प्रथमा देवहूतयः। ये देवानाह्वयन्त), and performed glorious and heroic exploits (अकुर्वत श्रवणीयानि यशांसि) which are hard to be surpassed by others (दुरनु-कराण्यन्यैः), i.e. those who were not able to ascend the ship of sacrifice (येऽशक्नुवन् यज्ञियां नावमारोढुम्)

Now those who were not able to ascend the ship of sacrifice remained here, i.e. in this very place, or in debt, or in this world (अथ ये नाशक्नुवन् यज्ञियां नावमारोढुम्। ईर्मैव ते न्य विशन्त। इहे स ते न्यविशन्त, ऋणे हैव ते न्यविशन्त। अस्मिन्नेव लोक इति वा। Nir. V. 25)

Irma, ईर्म, a synonym of arm so called because it is very much moved (*sam* √*ir*,सम्+√ईर) –ईर्म इति बाहुनाम। समीरित तरो भवति –Nir. V.25

9. **Ankusam,** अंकुशम्, goad, metaphorically for praise (अत्रांकुश शब्देन प्रेरकत्व गुणयोगात् स्तुतिरुच्यते। स्तुतिं धारयामीत्यर्थः –*Sayana*)

Safarujah, शफ S आरूजः – Striking with the hoof (शफारूजः आभिमुख्येन परबलानां हन्तृैरावतादीन् गजान् आरूजासि आभिमुख्येन रुजसि पीडयसीत्यर्थः – the slayers of powerful foes, i.e. elephants, *airavata* etc. - *Sayana).*

Hymn 45

For verse 1, see Nir IV. 24; for the entire hymn, see Yv. XII. 18-29.

1. **Indhan enam jarate svadhih,** इन्धान एवं जरते स्वाधीः, while kindling the man of noble wisdom extols him, i.e. he praises him (Nir.IV.24)

Agni or fire has three abodes; as the sun, it is in the highest heaven; as *jatavedas,* he is on this earth, and then the third time it is born in the waters. We are also told elsewhere that it is present as lightning in the midspace or clouds. In fact, Agni is one, the energy eternally present in creation. Its manifestations are various. In the sun, we have the energy liberted durir .uclear disintegrations and condensations; in the lightning, the energy due to electric discharges; in wood - combustion, the chemically released energy. The hot springs and streams of warm water are merely convectional adjustments and the hydraulic energy is the mechanical one. The term Agni embraces all these forms and transfers of energies.

1. **Divaspari prathamam jajne agnih** - Agni was first born beyond the heaven as the sun (अग्निः प्रथमं पूर्वं द्विवः द्युलोकस्य परि उपरि आदित्यात्मनः जज्ञे जातः– *Sayana;* Agni was first generated as *prana,* or vital air, from the breath of heaven and that man generated him; Prajapati created him eternal in all the waters, and the Yajamana lighting him also gives birth to him (*Mahidhara*).

2. **Vidma te agne tredha trayani vidma te dhama.** O Agni, we recognize your three forms and three stations, and then many stations. We recognize your secret name too (*vidma te nama paramcın guha*). The three *agnis* are *ahavaniya, garhapatya* and *anvaharyapacana* (or *daksina*). And then we have a secret and sacred *agni,* the spiritual fire, the light and warmth of the spiritual innermost realm. This secret agni is realized by the *Veda-vida* only, the spiritual man versed in the secrets of the sacred knowledge.

3. **Nṛmanah,** नृमणाः= नृ Sमनाः, well-desposed towards men; it stands for Varuna (नृमणाः नृषु मनुष्येष्वनुग्राहकतयासक्त चित्तो वरुणः -*Sayana*). It stands for Prajapati (*Mahidhara*)

Agne samundra tva idhe O fire he illumes thee in the ocean (it refers to the submarine fire).

Nṛcaksa – नृचक्षा,beholder of men.

Idhe divah agne udhan, illumes thee in the centre of the sky (दिवः द्युलोकस्य सम्बन्धिनि ऊधन् ऊधसि अधः स्थानीय आदित्यमंण्डले यज्ञे वा ईधे संदीपितवान् – *Sayana*).

6. **Panca janah** ; the five classes of men, either the five classes, Brahmana, Ksattriya, Vaisya, Sudra and Nisada; or the four chief priests

Brahma, Hota, Udgata andAdhvaryu, and fifth the Yajamana (*Mahidhara*).

8. Ayuh, moving every where (आयु: गन्ता स सर्वतोऽयममग्नि: –*Sayana*; *durmarsam ayuh*, दु:ऽमर्ष: आयु:, irreproachable life - *Mahidhara*).

Hymn 46

2. **Dhirah bhṛgavah,** धीरा: भृगव:, wise Bhrgus. On this Wilson writes : The discovery of Agni, which is here likened to the discovery of lost cattle, probably refers to the real difficulty, which the ancient Hindus felt in generating fire by means of two pieces of wood, a difficulty which perhaps was the cause of their worship of fire.

Hymn 47

The deity is Indra Vaikuntha, or Indra, the son of Vikuntha. Sayana quotes a legend in this connection. Vikuntha was a female *asura*, who desiring to have a son like Indra, performed penance (the *Kṛcchara* and *Candrayana*) for the purpose. Indra, wishing that there should not be another like himself, took upon him the state of the embryo of Vikuntha, and was born as her son. (A later mythology would have probably connected the name with the heaven of Visnu - the Vaikuntha of Visnu - *Wilson*).

1. **Vasupate vasunam, gopati gonam,** lord of abundant wealth and cattle; वसुपते वसूनां– the unnecessary apparent repetition of *vasu* and go is meant to intensify the poetic effect - according to Sayana, cumulative and intensive (वृत्य वृतिभ्यां स्वामित्व बहुत्वं च).

2. **Asmabhyam citram vṛsanam rayim dah,** अस्मभ्यं चित्रं वृषणं रयिंदा:, grant us various fertilizing riches (*Wilson*); अस्मभ्यं चित्रं चायनीयं वृषणं वर्षकं रयिं धनं दा: देहि, - a common refrain in all the eight verses of this hymn.

Hymn 48

For verse 7, see Nir. III. 10

2. **Atharvanah vaksah,** the vaksa or head of the son of Atharvan.

I, Indra, am the striker off of the head of the son of Atharvan (See इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच– SBr. XIV. 2.5.16, and अश्वस्य शीर्ष्णा प्र यदीमुवाच – I.116.12). *Dadhyanc* is the son of Atharvana. See our earlier notes.

I. 80.16; 116.12; 139.9; VI.16.4; IX. 108.4

Tritavea, i.e. for Trita Aptya, त्रित, त्रितऽआप्त्य, who had fallen in a well See II.11.19; VIII. 47.14; 16; X.48.2 and numerous others for tritah, tritam and tritasya.

Dadhice, दधीचे, See I. 117.22; X.48.2

दधीच: – I.84.13; 119.9 – *Sayana*)

7. Single-handed I overcome this one (opponent); irresistible I overcome two. What can even three do (against me)? In battle I thrash them well, as if they were sheaves. How dare my enemies, who are without Indra, revile me?

Yaska (III.10) comments on this verse and utilizes this occasion to give the etymology of several numerals:

एक इता संख्या – One is the number gone a little, (from√इ, to go).
द्वौ द्रुततरा संख्या – Two is the number running further, (√द्रु, to run).
त्रयस्तीर्णतमा संख्या – Three is the number gone across furthest, (√त्रि, to cross).
चत्वारश्चलिततमा संख्या – Four is the number moved most, (√चल्, to move).
अष्टावश्नोते , *asta* or eight is derived from √अश्, to pervada)
न व न वननीया, नावाप्ता वा – nine, not to be won (√वन्) or not obtained (न+अव√आप्)
दश दस्ता, दृष्टार्था वा – ten exhausted (दस्) or whose meaning is seen (√दृश्)
विंशतिर्द्विदशतः – twenty is two times ten.
शतं दशदशतः – a hundred, ten times ten.
सहस्रं सहस्वत् – a thousand, a powerful number.
अयुतं प्रयुतं नियुतं – ayutam (ten thousand) prayutam (hundred thousand),
तत्तदभ्यस्तम् niyutam (million), of these each latter, the former multiplied by ten.

अर्बुदो मेघो भवति। अरणमम्बु। तदद:। अम्बुदो अम्बुमद् भातीति वा अम्बुमद् भवतीति वा। स यथा महान् बहुर्भवति वर्षंस्तदिवार्बुदम् - *Arbuda* means a cloud; *aranam* means water; giver of water (cloud), it shines like water, or it seems to be like water. Just as that cloud when raining becomes a large mass, so like that is the number *arbudam* (ten millions) - Nir. III.1: अर्ण=उदकनाम, Nigh. I.12.

Khale, खले, in the battle (खले न पर्षान्प्रति हन्मि भूरि –Nir. III.10); खल इति संग्रामनाम् Nigh. II.17; it is derived from √खल्, to fall (खलतेर्वा, or from √स्खल्, to kill (स्खलतेर्वा). The other meaning of Khala, i.e. threshhold, is derived from the same root also (अयमपीतर: खल एतस्मा देव); it is scattered over with grain (समास्कन्नो भवति) - Nir. III.10.

Hymn 49

The hymn has references to such terms as अत्कम् (3), कुत्सम् (3), (4), वेतसून् (4), तुग्रम् (4), स्मदिभम् (=स्मद्ऽइभम्) (4), मृगयम् (5), श्रुतर्वणे (5), वेशम् (5), आयवे (5), षड्गृभिम् (षड्ऽगृभिम्) (5), सव्याय (5), नववास्त्वम् (6), बृहद्रथम् (6), तुर्वशम् (8), यदुम् (8), त्वष्टा (10), which have been mythologically interpreted by traditionalists. Many of these terms have occurred earlier in the Rgveda.

3. अत्कम्, atkam – I.95.7; 122.2; IV.16.13; 18.5 V.74.5 VI.29.3; IX. 69.4; X. 49.3; 95.8; 49.9; 123.7

अत्कान् , atkan, V. 55.6
अत्के , atke, IX.101.14; 107.13;
अत्कैः , atkaih - II 35.14; VI.33.3;

Atkam, अत्कं, coverer cf. (Vṛtra); coverer of enlightenment; son of an enemy (अत्कं आच्छादकं, शत्रुपुत्रम् –*Sayana*);

Nama, नाम, water (नाम उदक नामैतत्–*Sayana*)

4. **Vetasun**, वेतसून्, stubborn, unyielding, the only occurrence of the term is X.49.4;

वेतसः, Vetasah, IV.58.5

वेतसवे, Vetasave, VI.26.4

वेतसुम्, Vetasum, VI.20.8

To Sayana, it is the name of a Janapada or a county, एतन्नामकान् जनपदान्.

Smadibham, स्मदिभम्, the word occurs only once i.e. in this verse alone; obstinate cloud.

5. **Mṛgayam**, मृगयम्, sensual pleasure, Sayana takes it to be the name of an Asura. The word also occurs in IV.16.13

Srutarvane, श्रुतर्वणे; one adept in divine knowledge; according to Sayana, the name of a Maharsi; as Srutarvani, श्रुतर्वणि it occurs once in VIII.74.13

Vasam, वेशम्, one present through and through; pervading one; name of person; the word occurs in V. 85.7, and no where else.

Ayave, आयवे, for Ayu; for the living one; for the progressive. See also : I.31.2; 11; 140.8; II. 2.8; III. 60.7; V. 7.6; VI. 4.3; VIII. 15.5; IX. 67.8; X. 49.5.

Padgṛbhim, पड्गृभिम्, incoming obstacles; name of some one (uncertain). The word occurs nowhere elsein the Ṛgveda.

Savyaya, सव्याय, for Savya; for minimizing troubles; name of some one. For Savya, see:

सव्यः – I. 82.5 सव्याम् – VIII.4.8
सव्यतः – II. 11.18 सव्याय – X.49.5
सव्यंतम् – VIII.24.5 सव्येन – I.100.9; V.36.41;
सव्या – II.27.11 VIII.81.6

6. **Navavastvam**, नववास्त्वम्; occupant of a new habitation; also see I.36.18; VI.20.11 besides X. 49.6; an adversary of Indra.

Bṛhadratham, बृहद्रथम्, possessing a big body; having a big chariot.

For this term, see

बृहत्ऽरथम् – I.36.18; X. 49.6

बृहत्ऽरथा – V. 80.2

बृहत्ऽरथिम् – VI. 49.4

बृहत्ऽरथे – I. 57.1

8. **Turvasam** and **Yadum** – see earlier notes.

The words occur in pair at the following places.

I.36.18; 54.6; 174.9; VI.20.12; 45.1; VIII.4.7; 7.18; IX. 61.2; X.49.8

Turvasam, तुर्वशम्, one who possesses an easy self-control.

Yadum, one quick in efforts.

Hymn 50

For verses 1 and 6, see Nir. XI. 9 and V. 25 respectively.

1. See also Yv. XXXIII.23.

Bring your worship to the great (god) who is exhilarated and (who is giver of) food, who is dear to all men, who is all powerful to Indra, whose great strength is very over-powering, whose great glory and power, heaven and earth honour.

(प्रअर्च) Honour with praise (महे) the great god, (अन्धसः) giver of sacrificial food, अन्नस्य दात्रे, who is being exhilarated, i.e. who is rejoicing, मोदमानाय, or who is being implored, स्तूयमानाय, शब्दायमानायेति वा who is dear to all men; and विश्वामुवे, who is all powerful, and इन्द्रस्य, to Indra; (यस्य सुमखं सहो महि) in whose pleasure there is exceedingly great strength, इन्द्रस्य यस्य प्रीतौ सुमहद् बलम् and महिश्रवः and most praiseworthy glory, महद्य श्रवणीयं यशः and (नृम्णं च) power bestowed on men. (रोदसी सपर्यतः) Heaven and earth worship you (द्यावापृथिव्यौ वः परिचरत् इति).

Yaska further remarks : कमन्यं मध्यमादेवमवक्ष्यत i.e. what god other than the atmospheric would the seer have thus addressed.

6. **Eta Visva savana** etc., O son of strength, thou soon drawest or favourest all these pressed Soma juices or places which thou supportest thyself. (एतानि सर्वाणि स्थानानि तूर्णमुपाकुरुषे। स्वयं बलस्य पुत्र यानि धत्स्व – Nir. V.25).

Yajnah, mantrah and brahma, यज्ञः मन्त्रः – the sacrifice, the hymn, the sacred text (यज्ञोमंत्रः। इज्यतेऽनेनेति यज्ञकरण साधन भूतो मन्त्रः। यजुरित्यर्थः ब्रह्मपरिवृढम। शस्त्रमित्यर्थः। तदुभयात्मकं वचः उद्यतं भवतीति शेषः। – *Sayana*; ब्रह्म = परिवृढं शस्त्रम्,= the prayer that is not recited aloud.

Hymn 51

For verses 1, 8 and 9, see Nir. VI.35, VIII.22 and VIII.22 respectively.

In reference to the hymns 51, 52 and 53, Sayana quotes a curious legend, partly taken from the Taittiriya Samhita, II. 6.6. It is said that Agni had three elder brothers who were killed by *Vasatkara* (वषट्कार) in the form of a thunderbolt, and by *havir-vahana* (हविर्वाहन), the oblation-bearer of the gods. Agni-Sancika (अग्नि सौचीका), afraid of sharing the fate of his elder brothers, fled and hid himself in the deep water. The fishes betrayed his retreat to the gods who were searching for him, and upon this discovery, the dialogue recorded in these three suktas is supposed to have occurred. (*Wilson*)

Sayana regards *Vasatkara* and *haviruahana* as proper names, but they really denote certain acts : *Vasatkara* is the utterance "vasat" and the conveyance of oblations to the gods is *havirvahana.* Perhaps, the agni, first produced by attrition was not strong enough to carry oblations to gods.

1. **Mahat tat ulbam sthaviram tadasit,** महद् तद् उल्बं स्थविरं तद् आसीद् Great was that cover and compact also. *Ulbam*, उल्बं, cover (derived from the root ऊर्णु, (to cover) or from √वृ to cover (उल्बमूर्णातेः वृणोतेर्वा – Nir. VI.35; उल्बं प्रावरणम् – *Sayana*).

3. **Dasa' antarusyat,** दशऽअन्तरुष्यात, ten hiding places (of Agni or fire) : (i) heaven, (ii) mid-air, (iii) earth (i.e. the three worlds); (iv) Agni, (v) Vayu, and Aditya (i.e. the three divinities, the terrastrial fire of attrition, lightning among clouds, and nuclear heat in the sun; (vii) waters (viii) heat or energy in shrubs, (ix) fire in the trees, and (x) fire in the bodies of living beings.

(अग्नेर्हि गूढानि दश स्थानानि भवन्ति – पृथिव्यादयस्त्रयो लोका, अग्निवाय्वादित्यास्त्रयो देवा आप ओषधयो वनस्पतयः प्राण शरीरिमिति दश स्थानानि – *Sayana*).

4. **Hotrat,** होत्रात्, i.e. Havirvahana, personified, (होत्रात् होतव्यात् हविर्वहन दित्यर्थः –*Sayana*); functionally, I, having been made the bearer of oblations.

6. **Agneh purve bhratarah,** the elder brothers of Agni; the preceding places of the flaming fire. Sayana enumerates them as (i) bhupati, (ii) bhuvanapati and (iii) bhutanam patih (भ्रातरः भूपतिर्भुवनपतिर्भूतानां पतिदिति त्रयो प्रजाः –*Sayana*).

8. After having explained the *Apri* deities in the Eighth Chapter (Nir. VIII. 4-21), Yaska asks, "Now who is the god to whom the *prayaja* प्रयाज or introductory and the *anuyaja,* अनुयाज, the concluding oblations are offered?" The general consensus is that they are offered to Agni. Now Yaska quotes the two verses, 8 and 9, from the present Ṛgvedic hymn.

The introductory (प्रयाज) and the concluding (अनुयाज) oblations are exclusively mine. Give me, O gods, the juicy portions of the offering, butter of waters (घृतं च अपां) and the fragrant exhalations of herbs (पुरुषं च ओषधीनां). May the life of agni be long. (8) The introductory and concluding oblations are exclusively thine, and so will be the juicy portions of the offerings; nay this whole sacrifice will be thine, O Agni; to thee will bow down the four quarters. (9)

Passages from other sacred texts do not agree to this view. According to some authorities, the prayajas and anuyajas belong to (i) to metres (SBr. I.3.2.9) – छन्दांसि वै प्रयाज्ञाश्छन्दांस्यनुयाजाः; (ii) to seasons (SBr. I.3.2.8, Kausi, Br. III.4) – ऋतवो वै प्रयाजाः ऋतवोऽनुयाजाः; (iii) to animals (Kausi, Br. III.4) – पशवो वै प्रयाजा पशवोऽअनुयाजाः (iv) to prana or vital breath; or to prana and apana (Air. Br. I. 11.3; 17.14), or (v) to atman (Tait.Sam. VI.1..5.4; आत्मा वै प्रयाजा आत्मा (or प्रजा) वा अनुयाजाः

The *prayajas* are the portion of the oblation which are to be offered before the *pradhana* (or principal ceremony), the *anuyajas* after it. प्रयाजान् प्रधानस्य प्रमुखे यष्टव्यानेतन्नामकान् हविर्भागान् तथा अनुयाजान् अनु प्रधानात्पश्चाद् यष्टव्याने तन्नामकान् –*Sayana*)

Urjasvantam haviso bhagam – the strong portion (or the juicy portion) of the *havis,* is that called the Svisakṛt, the concentrated portion of all the ingredients, the caru (चरु), *purodasa* (पुरोडाश) etc. after sprinkling afresh (ऊर्जस्वन्तं प्रत्यभिधारणात्सारवन्तं हविषः सर्वस्यापि चरुपुरोडाशादेः भागं स्विष्टकृदाख्यं भागं दत्त –*Sayana*).

Hymn 52

For verse 3, see Nir. VI.35.

2. **Samid** = **Sam' it** -समऽइत्– fuel, moon (समित् समिद्धश्चन्द्रमाः चन्द्रमा भवतु ब्रह्मा –*Sayana*). Moon is identical with Soma and hence *Samit* becomes Soma, and thene an oblation of Soma. On the ritual side, Agni being *hotṛ,* Asvins being *adhvaryu,* Soma becomes *brahma.*

3. This same sacrificer, who is the maker of Yama carried oblations which the gods enjoy. He (Agni) is generated every month, day by day; the

gods appointed him their oblation bearer.

On this Yaska comments : This same sacrificer who is the maker of Yama, carries food which the gods eat. He is generated every month or even every fortnight, day after day.

Kiru, किरु = किः + ॐ ; किः = को भवति i.e., who is, कीदृशो भवति। तस्य को व्यापार इत्यर्थः, or of what type is he, or what is his function —*Sayana.*

Yamasya, (Afraid) of Yama or death (यमस्य मृत्योः भीतः सन्निति शेषः कमपि हुतं अहे भवति देवान् प्रति — What offering does he bear that the gods accept — *Sayaṇa).*

Yamasya may also mean : the servant of Yama, referring to Agni as the burner or consumer of the dead. (*Wilson*).

Ahah ahah jayate, अहः अहः जायते, born day by day, since Agnihotra is performed every day, and for that the fire is kindled afresh every day.

Masi-masi, मासि मासि — month by month, the *pitryajna* is performed every month and similarly we have other periodical rites performed fortnightly, four-monthly, six monthly or annual. (प्रतिदिनमग्निहोत्रार्थम्। प्रतिमासे जायते पितृयज्ञार्थम्। एतत् काल द्वयमुपलक्ष्यं पक्ष चतुर्मास षण्मास संवत्सरादीनाम् —*Sayana*).

There is another interpretation also. When we speak of "day by day", we refer to the Agni of the sun who rises every day, and when we refer to "month by month", we refer to the moon. (अहः अहः सूर्यात्मना जायते मासि मासि चन्द्रात्मनेति —*Sayana*).

4. **Panca yamam,** of five ways; this refers to the *pankta yajan* (पञ्चयामं पञ्चविध गमनम्। पाङ्क्तो हि यज्ञः —*Sayana.*

Trivrtam, of three types, i.e. of the morning Savana, the midday Savana and the third Savana (त्रिवृतं सवनत्रय भेदेन त्रिप्रकारम्—*Sayana*)

Sapta-tantum, of the seven threads, i.e. the seven metres of the *mantras* (सप्त तन्तुं सप्तभिः छन्दोमयैः। स्तुतिभिर्विस्तृतम् —*Sayana*) or having seven performers (सप्त होता).

Hymn 53

For the verse 4, see Nir. III. 8

3. **Yajnasya guhyam jihvam,** यज्ञस्य गुह्यं जिह्वम्= The mysterious tongue of the yajna; this refers to Agni. The fire is kindled; the Agni becomes the tongue of the gods, by means of him they drink the libation, (अग्निर्हि यज्ञस्य जिह्वा, तेन देवानां पानाज्जिह्वात्वेनोपचारः —*Sayana*)

4. Today, then, let me first think out the speech, with which we, the gods, shall overcome the demons. Ye partaker of sacrificial food, ye holy five-tribes, enjoy my sacrifice.

Asuran, असुरान्, of the asuras or demons or of vital breaths.

Demons (*a-su-rah*) are so called because they delight in evil places (असुरः असुरताः), or they are expelled from places (from √*as,* to throw; स्थानेष्वस्ताः).

Or else, *asuh,* असुः, is a synonym of vital breath (अपि वा सुरिति प्राणनाम); inhaled, it rests in the body, i.e. endowed with it (*asu* + *rah*) (अस्तः शरीरे भवति। तेन तद्वन्तः —Nir. III.8)

Yaska gives q quotation: सोर्देवानसृजत, तद् सुराणा सुरत्वम्। असोरसुरानसृजत् तदसुराणामसुरत्वम् – He created gods or *suran* from good (सु), i.e. the characteristic of gods. He created demons (*asuran*) from evil (*a* + *su*, अ + सु, not good, i.e. evil); that is the characteristic of demons. (Nir. III.8, cf. तेनासुनाऽसुरानसृजत, तदसुराणामसुरत्वम् –Tait. Br. II. 3.8.2.4)

Urjada, ऊर्जाद, partakers of fuel or sacrificial food and holy; i.e. eaters of the sacred food and holy. (ऊर्जाद उत यज्ञियासः। अन्नादाश्च यज्ञियाश्च –Nir. III.8.

Urj, ऊर्ज्, is a synonym of food (ऊर्गित्यन्ननाम); so called because it gives strength (ऊर्जयतीतिसतः); or it is easy to divide when cooked (पक्वं सु प्रवृक्णमिति वा –Nir. III.8).

Pancajanah, the five types of men; the five tribes – **Gandharvas** (गन्धर्वाः) the manes (पितरः), gods (देवाः) demons (असुराः), and **evil spirits** (रक्षांसि), or the people of four *varnas* with *nisada* as fifth (*Aupamanyava*):- गन्धर्वाः पितरो देवा असुराः रक्षासीत्येके। चत्वारो वर्णा निषादः पञ्चम इत्यौपमन्यवः **(Nir. III.8)**

Nisada, निषाद, hunter, or one who catches fishes, He is **so called** because he lives by killing animals. Sin is embodied (नि+√सद्) **in him is the** etymology given by etymologists (निषादः कस्मात्। निषदनो भवति। निषण्णमस्मिन्पापकमिति नैरूक्ताः –Nir. III.8)

Panca, पञ्च, five; this is so called since it is the united **number, i.e. it** remains uninflicted in the masculine, feminine and neuter **genders** (पञ्च पृक्ता संख्या। स्त्री पुं नपुंसकेष्व विशिष्टा –Nir. III.8).

Hymn 54

4. **Catvari te asuryani nama adabhyani** - चत्वारि ते असुर्याणि, नाम अदाभ्यानि, Four are the asura - slaying uninjurable forms. The word *nama,* means forms or bodies (नाम नामकानि शरीराणि –*Sayana.* In hymn 54, verse 1, we have *tat nama,* तत्नाम which is interpreted as चत्वारि ते असुर्याणि नाम by Sayana.

The four forms are: (i) *mahat,* the first modification of prakṛti; also identified with ether or *akasa.* (ii) *usas* or dawn, (iii) the sun, the aditya, (iv) kala or time (महत्, उषस्, आदित्य, काल).

6. **Bṛhadukthat** – the one equipped with vast divine knowledge. (बृहदुक्थात् प्रभूत शस्त्रयुक्तात्)

The name of the seer of this hymn is also Bṛhaduktha, belonging to the family of Vamadeva.

For other references of this word, also see :

बृहत्ऽउक्थः – V. 19.3; X. 56.7

बृहत्ऽउक्थात् – X. 54.8

Hymn 55

1. **Tat nama guhyam,** तत् नाम गुह्यम्, the form held secret (see X.54.4, चत्वारि ते असुर्याणि नाम)

Guhyam secret, not known, unmanifested (गुह्यं गोपनीयमप्रकाशितम् –*Sayana*)

Dure, at a far distant (दूरे विप्रकृष्टे दूरदेशे वर्तते –*Sayana*)

Abhika, in the proximity; near (अभीके अन्तिक नामैतत्, तवसमीपे *–Sayana*); also परस्परमभ्यक्तं, सापेक्षे वर्तते, relatively placed.

Astabhnah, got alarmed (अस्तम्ना: स्तम्भितवानसि).

Bhratuh, भ्रातु:, of the brother, i.e. of the *parjanya* (rain).

Putran, children, sons, i.e. aggregates of water (पुत्रान् पुत्रस्थानीयानुदक संस्त्यावान् *–Sayana*).

Parjanya is regarded as the brother of Indra, and Indra's sons are aggregations or conglomerations of water.

2. **Mahat nama guhyam**, the mighty mysterious form, it stands for sun, which is so mighty; *mahat* is the first in the list of four names (महत् अत्यन्तं प्रवृद्धम). It stands for *akasa* (ether also since from ether, void or *akasa*, all the heavenly bodies are born (आकाशात्मकादि परमेश्वरस्वरूपात् भूतभव्यात्मकं जगदुत्पद्यते, *mahat* also means *matter* or *Prakṛti*, the penultimate source in the evolution of universe (प्रकृतेर्महान् –Samkhya; आकाशाद्वायु: –Tait. Br. VIII.1), Sayana identifies it with *parmesara*, the creator.

3. **Panca devan**, पञ्चदेवान् – the five orders of divinities or beings - deva, manusya, pitr, asura, and raksas (पञ्चदेवान्-देवमनुष्यपित्रसुररक्ष:- संज्ञकान् *–Sayana*).

Sapta sapta, seven, really all the sevens; in mythology seven troops of *maruts* (people); also the seven rays of the sun, the seven senses, the seven worlds and so on, all the sevens.

Catuh' trinseta, thirty-four deities : 8 Vasus, 11 Rudras, 12 Adityas, Prajapati, Vasatkara and Viraj, "Endowed with light (*jyotisa*) of like nature (*sarupena*) and with various (*purudha*) functions (*vivratena*). Also "(*Indra*) contemplates with his four and thirty-fold light of one colour but various functions." (*Wilson*)

4. A glorification of Indra, apearing as dawn and finally as the sun.

Yat te jamityam avaram, since thy relationship is downwards) (जामित्वं बान्धवं, अवरं अवाङ्मुखम् अस्मदभिमुखम्)

Parasyah, stationed on high (परस्या: उपरि स्थिताया: *–Sayana*).

Yena pustasya pustam, in glory or light, greatest sustainer among the sustainers; this refers to the mighty sun, who is the third *name* or form in the list of four. (येन तेजसा पुष्टस्य पोषयुक्तस्यापि पदार्थस्य पुष्टं अतिशयेन पोषयुक्तमादित्यम् *–Sayana*).

5. Indra in this verse is identified with Time, which is his fourth form; the earlier three forms being Mahat, Usas and Aditya.

Devasya pasya Kavyam Mahitva – देवस्य पश्य काव्यं महित्वा, –O people, see the might (or poem) of the Time – form Indra or God (देवस्य कालात्मकस्य इन्द्रस्य महित्वा महत्वेनोपेतं काव्यं सामर्थ्यं पश्य पश्यत, हे जना: *–Sayana*)

Adya mamara sah hyah samana, अद्य ममार स: ह्य: समान, he dies today; he is alive tomorrow.

Compare with – यमी ह्य सवयसा सपर्यत: समाने योना मिथुना समोकसा। दिवा न नक्तं पलितो युवाजनि पुरू चरन्नजरो मानुषा युगा। (I.144.4).

A textual authority is support of re-birth.

6. **Arunah suparana**, अरुण:, सुपर्ण:, purple-coloured bird, Indra in the form of purple *suparna*.

Sakmana sakah, शक्मनः शाकः, strong with vigour (शक्मना शक्मैव शाक्म। शक्मना बलेन शाकः शक्त)

Yat ciketam satyam, यत् चिकेतं सत्यं – that which he knows is truth.

Jeta, जेता, conqueror of wealth.

Data, दाता, distributor of wealth.

Sanat anidah, सनात् अनीळः, having no nest since eternity (सनात् पुराणः अनीळः अनीडो नीडस्याकर्ता –*Sayana*)

Hymn 56

1. **Ekam,** एकम्, one portion (एकं एकोऽशः –*Sayana*). Literally, "This one of thee, the other is one; with the third light, enter.

As *jyotis* occurs in the third place, Sayana concludes, it is required in the two preceding, understanding however by *jyotis* first *agni*, fire or vital warmth, second *vayu*, air or vital breath, and the third *caitanya*, intelligence or soul.

Traditionally we are told, that the verse is addressed by Ṛsi to his deceased son *Vajin* and the purport is to enjoin the reunion of the vital with the external elements, vital warmth with fire, vital breath with air, the soul animating the body with that animating the sun. The sun is known to be the soul of the animate and inanimate world (सूर्य आत्मा जगतस्तस्थुषश्च –1.115.1).

5. **Rajah purva dhamani mimanah,** measuring the ancient divisions. (रजः लोकम्। लोका रजांस्युच्यन्ते, Nir. IV.19) पूर्वाधामानि पूर्वाणि स्थानानि अमिता अन्यैरमितानि मिमानाः परिच्छिन्दन्तः परि चक्रमुः पर्यक्रामन् –*Sayana*); or having subdivided the planets, lunar asterisms etc. (स्वसामर्थ्येन सर्वं लोकं व्याप्य पुरातनानि ग्रहनक्षत्रादीनि परिच्छिद्य सर्वभूतानि नियम्य प्रजा अनूदकानि तेजांसि वा प्रसारितवन्तः –*Sayana*).

6. **Tṛtiyena Karmana,** by the third act of duties. The three obligations of every man are: (i) obligation towards Ṛsis, ऋषिऋण; (ii) obligation towards Nature's bounties, देवऋण; and (iii) obligation towards parents, or elders, पितृऋण (ब्रह्मचर्येणर्षिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः –Tait. Sam VI.3.10.5) These obligations are fulfilled respectively by Brahmacarya, Yajna, and Prajanama, i.e. propagation of children.

7. **Nava na ksodah pradisah pṛthivyah** नावा न क्षोदः प्रदिशः पृथिव्याः, – Just as men cross over the water in several quarters of the earth in a ship.

Svastibhih ati durgani visva, स्वस्तिभिः अति दुर्गाणि विश्वा, and just as they get over all difficulties by the blessings (*svasti*) of (Lord).

Ksodah, क्षोदः, water.

Durgani, दुर्गाणि, difficulties (दुर्गाणि दुःखेन गन्तव्यानि अतितरन्ति तद्वत् –*Sayana*, which could be got over with pain and effort).

Hymn 57

Sayana quotes a legend before commenting on the hymn. There were four brothers, Purohitas of the Raja Asamati (असमाति) of the family of IKSVAKU, इक्ष्वाकु – Bandhu, बन्धु; Subandhu, सुबन्धु; Srutabandhu, श्रुतबन्धु, and Viprabandhu, विप्रबन्धु. For certain reasons the king dismissed all of them,

and in their place appointed two others. They were Mayavins or magicians. This offended all the four brothers; they instituted magic ceremonies for the Raja's destruction. When Mayavins heard of this, they put Subandhu to death. On this, the other three (Bandhu, Srutabandhu and Viprabandhu) composed a hymn for their own safety. The present hymn is that one. But the legend is merely of a later imagination, of course; and has no historic authority.

1. **Ma pra gama pathah vayam,** मा प्र गाम पथः वयम् may we not be astray from the (right) path.

Ma antah sthuh nah aratayah, मा अन्तः स्थुः नः अरातयः, may not our enemies (अरातयः) remain on their positions; may our evils and short comings not stay in our hearts.

2. Agni is invoked in the verse who is the *tantu* or thread of the sacrifice, the bearer of oblations and the main requisite in the Yajna. (तन्तुः आहवनीयादि रूपेण विस्तृतः। यज्ञस्य प्रसाधनः, प्रकर्षेण साधयिता। देवेष्वानतः देवैः स्तोतृभिः ऋत्विग्भि विस्तारितो वर्तते येषां – dawn out by *Nasimahi*, नशीमहि, may we obtain the favour (of Agni).

3. **Pitrnam manmabhih,** with the praises of the pitṛs, i.e. elders, the men of experience (पितृणां अंगिरसां मन्मभिः मननीयैः स्तोत्रैः *–Sayana*).

5. **Jivam vratam,** जीवं व्रातम्, all the functions of life, the proper working of the complex of sense organs and vital breaths. (जीवं व्रातं प्राणादीन्द्रिय संघातम् *–Sayana*).

6. **Vrate,** व्रते, assignments (व्रतमिति कर्मनाम –Nigh. II.1).

Prajavantah, प्रजावन्तः, blessed with progeny, i.e. children and grandchildren (प्रजावन्तः प्रजाभिः पुत्रपौत्रादिभिर्युक्ताः सन्तः; *–Sayana*).

For verses 4,5 and 6, see also Yu. III.54,55 and 56.

Hymn 58

Manas or mind is the deity of this hymn. Mind sometimes usurps the functions of the self also, and hence *manas* may mean soul also.

"Yat te.......mano jagama durakam tatta a vartaya masiha ksayaya jivase" is the refrain of the 12 verses of this hymn.

"We bring back that (spirit) of thine to dwell here, to live long" (*Wilson*), यत् तव मनः दुरं जगाम, तत् तव मनः आ वर्तयामः अस्मिन् लोके निवासाय जीवनाय च *–Venkata*)

1. **Yaman Vaivasvatam** – Yama, the son of Vivasvat, *yama* is the Supreme Lord, who enforces His law and order in the universe; He is vaivasvata, since He is the Lord of regions.

Jivasa, जीवसे, for long life.

A vartayamah, आ वर्तयामः, call you back. According to Sayana, the verses of this hymn are addressed to Subandhu (हे सुबन्धो!).

3. **Caturbhrstim bhumim,** चतुर्भृष्टिं भूमिम्, to the four-quartered earth (चतुर्भृष्टिं चतुर्दिक्षु भ्रंशो यस्याः सा *–Sayana*)

4. **Catasrah pradisah,** चतस्रः प्रदिशः, to the four regions (of space) (प्रकृष्टा महादिशः).

5. **Samudram arnavam,** to watery ocean, to clouds, to the vast cosmic plasma. (अर्णवं अर्णास्युदकानि तद्वन्तं समुद्रं मेघं वा *–Sayana*)

6. **Pravatah maricih** प्रवतः मरीचीः, high velocity rays of light (प्रवतः प्रगच्छन्तीः).

7. **Apah-osadhih,** अपः ओषधीः, to flowing waters and plants.

8. **Suryam usassam,** सूर्यं उषसम् to the sun and dawn.

9. **Parvatan bṛhatah,** पर्वतं बृहतः, to the extensive mountain.

10. **Visvam idam jagat,** विश्वमिदं जगत्, to the entire universe.

11. **Parah paravatah,** पराः परावतः, to far far distant places (अत्यन्तं दूरदेशान्).

12. **Bhutam ca bhavyam ca,** भूतं च भव्यं च, to past and to future; through the time parameter.

Hymn 59

For verse 5, see Nir. X.40.

1. **Ayuh tari,** आयुः तारि, life be augmented, (According to Sayana, the life of Subandhu, सुबन्धोः)

Nirṛtih, निर्ऋतिः, death-borne calamity; fear of death; dread of calamity, it is the deity of sin (निर्ऋतिः पापदेवता).

Parataramsu nirṛtih jihitam, परातरं सु निर्ऋतिः जिहीताम्, may Nirṛti depart to great distances. [Nirṛti is a synonym of earth also. Nigh I.1].

2. **Jarita,** being praised (जरिता जीर्णास्तुता वा *–Venkata*) The first three verses have *Nirṛti* as the deity; of verse 4, the deities are Nirṛti and Soma both.

4. **Mo su nah mṛtyava para dah,** मो षु णः मृत्यवे परा दाः–may us not Soma give up to Death.

Pasyema nu suryam uccarantam, पश्येम नु सूर्यं उच्चरन्तम् –Extend our life that we may live long to behold the rising sun, (उच्चरन्तम्। ऊर्ध्वं गच्छन्तम्, उदयन्तम् *–Sayana*)

5. **Asunite mano asmasu dharaya,** असुनीते मनो अस्मासु धारय, O the life-giver, give us back the departed spirit, or the lost courage.

Asunitih, असुनीतिः, the life-giver, or the breath restorer (मनुष्याणां असुं शरीरतो नयति सा असुनीति र्नाम *–Venkata*; असुनीते मनुष्याणामसूनां नेत्रि देवि। *–Sayana*); also the life-giver Lord (हे प्राण प्रापक ईश्वर)

O Asuniti, support the mind with us for the continuation of life; prolong well our age. Make us happy in the sight of the sun, do thou increase our body with clarified butter. (Nir. X. 40)

Asuniti is so called because it carries the breath away (*asun nayati;* असुनीतिः। असून् नयति, Nir. X.39).

Gṛtena, घृतेन; by ghṛta; by water; by butter; by lustre (तेजो वै घृतम्–Mait. I.2.8)

Jivataya, जीवातवे, for the long continuation of life.

Rarandhi, ररन्धि make us complete (–Nir).

The verb *radh* (in ररन्धि *rarandhi*) is also used in the sense "to be subdued" (रध्यतिर्वशगमनेऽपि दृश्यते –Nir. X. 40).

6. **Anumate,** अनुमते, O loving mother, O mother of grace, the giver of deep insight (one of the three goddesses: Aditi (अदिति), Anumati (अनुमति) and Sarasvati (सरस्वती).

Rapah, रपः, iniquity, evil, sin (यद् रपः पापं कृच्छ्रमस्ति –*Sayana*)

Ksama, क्षमा, remove (क्षमा क्षमायां सत्याम्। यद्वा पृथगप्युच्यते। क्षमाप्यपहरतु –*Sayana*)

Apbharatam, अप भरताम्, take away (अप भरतां अपहरतां अपनयताम् –*Sayana*)

9. **Ava dvake,** अव द्वके, come down by two; through Asvins, who come in duels.

Av trika, अव त्रिका, come down by threes; through the three divines; Ida, Sarasvati and Bharati.

Ksama, क्षमा, the earth (Nigh. 1.1) (क्षमा क्षमायां चरिष्णु चरन्ति एककम् – *Sayana*); the one moves or wanders singly on the earth; this is Agni.

(क्षमायां चरति एकम्। इति अग्निमाह–*Venkata*) 8,9, 10 –The refrain in all these three verses is भरतां अप यत् रपः द्यौः पृथिवि क्षमा रपः मो सु ते किं चन आममत् –Heaven and earth remove all iniquity; let heaven (or earth) (take away) iniquity; may no ill ever approach thee. (According to the traditionalists, these verses are meant to protect Subandhu).

Hymn 60

For verse 3, see Nir. XII. 30.

2. **Asamatim,** असमातिं, uncontrolling; submerged; unrestraining, having no control on the sense organs; name of a king according to traditionalists (असमातिं राजानम् –*Sayana*)

Nitosanam, नितोशनम्, the destroyer (of enemies) (नितोशनं शत्रूणां हन्तारम् –*Venkata*)

Bhajerathasya, भजेरथस्य, of Bhajeratha; one born in the family of king Bhajeratha (*Sayana*); of the human body, meant to fulfil desires; a defence vehicle.

Niyayinam ratham, निऽययिनं रथं, quick-moving (or well-controlled) chariot; conquering chariot.

Satpatim, सत्पतिं, the Supreme Controller.

3. **Pavirvan,** पवीरवान्, one armed with sword or javelin (पवीरवान्। पवीरः। पविः खड्गवान् –*Sayana*).

Pavih, पविः, means a javelin because it tears the body open (पविः शल्यो भवति। यद् विपुनाति कायम्, तद्वत्, *Paviram* means a pointed weapon i.e. furnished with javelins (पवीरमायुधम्); *paviravan*, one who possesses this weapon, i.e. *Indra*. (तद्वान् इन्द्रः पवीरवान् –Nir. XII.30)

Atitasthau paviravam, Indra stood at the head (अतितस्थौ पवीरवान्). For *paviravi,* पावीरवी, or divine speech, see X. 65.13, Nir. XII.30.

Apiravan, अपीरवान्, unarmed with sword of javelin.

4. **Panca Krstayah,** पञ्च कृष्टयः, people belonging to five classes: Nisoda, and people of four varnas, (निषाद पञ्चमाश्चत्वारो वर्णाः –*Venkata*).

5. **Rathaprosthesu,** रथप्रोष्ठेषु, In the persons attached to the chariots of body. Sensual persons.

Asamatisu, असमातिषु, in the uncontrolling ones; in them, who have no retraint.

6. **Agastyasya nat'bhyah,** अगस्त्यस्य नत्ऽभ्यः, nephew of Agastya; for the faculties of a sin-free person.

Penin, पणीन्, of temptations; niggard withholders.

7. **Subandho,** सुबन्धो, O good brother; O good friend (for mythology, see *Brhaddevata* VII.97-102).

12. **Ayam me hastah bhagavan.** अयं मे हस्तः भगवान्, this my hand is fortunate, since by my efforts, by my remedies this person has been cured. In mythology, the patient Subandhu rises from coma.

Hymn 61

A hymn of 27 verses, with *Visvedevah* as deities, and Ṛsi Nabhanedistha of the race of Manu (नाभा नेदिष्ठो मानवः, Air. Br. V.14). The word nabhanedistha, नाभानेदिष्ठः, occurs only once in Ṛgveda X.61.18 standing for *vayu* or air. In the present hymn following terms occur as adjectivals for Nabhanedistha:

गूर्तऽवचाः (1), fierce-voiced, उद्यत वचनः
धियंऽधाः (18), supporter of the rite, कर्मणोधारकः
कस्यचित् श्वान्तस्य (21), of a certain tranquil person, कस्यचित् प्रवृद्धस्यश्रान्तस्य वा
विप्रः (23), sage; एषां प्रेष्ठः, most dear to them, the Angirasas, अंगिरसां प्रियतमः Manu is the son of Vivasvat or Aditya, and Nabhanedistha is the son of Manu, and hence related to heaven (तद्बन्धुः सूरिः दिविते – the kinsman of the earth, the utterer of praise belonging to thee who abides in heaven).

We have an interesting legend in the Aitareya Brahmana, V.14: **The brothers of Nabhanedistha partitioned among themselves to his exclusion the whole of the paternal wealth, whilst he (Nabhanedistha) was engaged in his religious studies. Upon their completion, Nabhanedistha applied to his father for his portion, but there was nothing left, and his brothers refused to give up any of theirs. As a compensation, Manu recommended him to apply to the Angirasas who were engaged in a sacrifice for obtaining Svarga, but** having come to the sixth day, were so perplexed by the number of the mantras (verse) that they could go no further without assistance. Nabhanedistha went to them, and repeated for them this and the following Sukta (hymns 61-62), and through the efficacies of these two Suktas, they went to heaven, leaving to him the remainder of the sacrifice, a thousand head of cattle. As Nabhanedistha was walking off with them, he was stopped by Rudra, seated on a black corpse, who claimed whatever was left at a sacrifice as his right. The claim was referred to Manu, the law giver, the patriarch. Manu gave his decision in favour of Rudra, and consequently, Nabhanedistha relinquished the cattle to Rudra, who in reward of his ready acknowledgement of the truth presented the cows to him.

1. **Gurta'vacah,** गुर्तऽवचाः, preceptor uttering mystering mysteriou knowledge; (उद्यतवचनः नाभानेदिष्ठः *–Sayana*)

Manhane'sthah, मंहनेऽस्थाः, engaged in an act of partitioning (मंहने ष्ठाः भागप्रदाने वर्तमानाः भ्रातरः *–Sayana)*

Krana, क्राणा=भागं कुर्वाणा=भागं कुर्वाणौ

Pakthe ahani, पक्थे अहनि, on the day, the ceremony is to be matured (पक्थे पक्तव्ये अहन् अहनि *–Sayana*).

Sapta hotṛn, सप्तहोतॄन्, seven priests as hotṛ, prasastṛ, brahmanacchans etc.

Itah' uti, इतःऽऊति, rapid in movement. (इत ऊति इतोगमनवत्, going from hence *–Sayana*; to Sayana, it could also be a name of Asvins – He begot the Asvins – रेत इत ऊति सिञ्चत् जनयामासाश्विनौ *–Sayana*).

3. **Manah na tigmam dravanta,** rushing swiftly as mind (मनः न यथा मनः तिग्मं तीक्ष्णमाशु धावति आगच्छति द्रवन्ता द्रवन्तौ गच्छन्तौ *–Sayana*)

4. **Divah napata,** दिवः नपाता, children of heaven; alternatively, not making heaven to fall, दिवः दीप्यमानस्य स्वर्गस्य प्रकाशात्मकस्य यागस्य वा न पातयितारौ अश्विनौ *–Sayana.*

5. Brahma's daughter is either Heaven or Dawn i.e. the sun impregnating his own daughter. The verses 5-7 refer to begetting of Rudra by Prajapati. According to Wilson, "there is an evident blending and comfounding of the two, especially in the legend of Brahma's incestuous passion for his daughter. She according to the Aitareya Brahmana, III.33, being, according to some, the Heaven, according to others the dawn.

7. **Vestoh patim,** वास्तोः पतिम् – the lord of hearth; lord of sacrifice. This refers to Rudra (Ait.Br. III.33). There the gods, incensed by Brahma's wickedness, seek for some one to put him to death; but each feeling his own inability, they create Rudra for the purpose. Here the myth becomes astronomical. Rudra wounds Prajapati, who had asumed the form of a deer, and flying to heaven becomes the asterism *Mṛgasirsa,* मृगशीर्ष, the doe into which the daughter had been changed becomes the asterism *Rohini,* रोहिणी. Rudra following becomes Mṛgavyadha, मृगव्याध.

8. In the legend, this verse is said to be repeated by Vastospati (or Rudra) coming to stop him.

Vṛsa na phenam asyat, वृषा न फेनं अस्यत् – He, the showerer, casts foam of virile fluid around. We are told in a legend that *Namuci,* नमुचि, was destroyed by Indra in the shape of the foam of the sea.

Para-vṛk, पराऽवृक्, relinquish (परावर्जयिता सन् *–Sayana*).

Na sarat pada, न सरत् पदा, does not advance, even one step.

Pṛsanyah, plunderer, skilled in rapine (पृशन्यः पथिकानामभिस्पर्शन कुशलः – *Sayana*); an epithet for Rudra.

9. **Maksu,** quickly (मक्षु शीघ्रं *–Sayana*)

Udhah, night (ऊधः =रात्रिः, Nigh. I.7)

Sanita, becomes (सनिता जज्ञे)

10. **Navagva,** नवग्वा, an appellation for twin-divines, Asvins; or Angirasas; newly consecrated youths. See *Gavamayanam,* गवामयनम्, ceremony. Navagvas are those who get the gift of cows at the "new-year" ceremony, and hence their name.

Adaksinasah, those who have no gifts to give. (अदक्षिणासः दक्षिणारहिताः –

Sayana). The Angirasas are the *yajamanas* and priests both, and hence they give no gifts.

Dvibarhasah, pertaining to two places or regions, earth and heaven (द्विबर्हसः द्वयोः स्थानयोः द्यावापृथिव्योः परिवृण्णः *—Sayana*)

Kanayah, कनाया; of the maiden, of the attractive one, (कनायाः कमनीयायाः, or even of *Pṛsni*, पृश्नि, sky. *—Sayana*)

11. **Reknah,** pure riches (रेक्णः पाथो लक्षणो धनम्)

Sabardughayah, nectar giving cow, सबर् = अमृतनाम = nectar. sabar = nectar.

Usriyayah, of cow (सबर्दुघायाः सबरित्यमृत नाम। अमृत दोग्ध्याः उस्रियायाः गोः — *Sayana*).

12. **Karaveh** कारवः (कारूः sing.), the poets, the praisers (कारवः। कारुरित्यर्थः स्तोता *—Sayana*)

19. **Iyam me nabhi,** इयं मे नाभिः – This aerial voice (i.e. the middle region) is my bond of affinity (इयं माध्यमिका वाक् मे नाभिः संनाहिनी). The voice of the mid-heaven is here considered as identical with *Aditya* - सा या वागसौ स आदित्यः —S Br. X. 5.1.4)

21. **Asvaghnasya,** आश्वघ्नस्य, of Asvaghna, of the killers or winners of horses, that is, of those who keep control on the sense organs, so well known as the horses yoked to the chariot of body. Also a name of Manu, a performer of the Asvamedha Yajna, the father of Nabhanedistha; (आश्वघ्नोऽश्वमेधयाजी मनुः, तस्य पुत्रस्य *—Sayana*)

25. **Purvi' iva,** पूर्वीऽइव, like an ancient road, or like the eastern quarter of world (पूर्वीव गातुः प्राची दिगिव सा यथा गच्छतां सुखं प्रयच्छति, तद्वत्। alternatively, पूर्वी पुरा प्रसिद्धा पुरातनीव गातुः सरणिरिव सा यथा गच्छतां सुखं प्रयच्छति, तद्वत् *—Sayana*)

Hymn 62

For verse 5, see Nir. XI.17

The deities of the verses 1-6 are either *visvedevah*, all-gods, or the Angirasas; of verse 7 is *visvedevah* and the rest, i.e. 8-11 is liberality (दानस्तुति) of Raja Savarni. As in the previous hymn, the Ṛsi is Nabhanedistha.

The terms of importance occurring in this hymn are INDRA, ANGIRASAS, MANU, BALA, MANU (SAVRNI), SAVARNYA (सवर्ण एव सावर्ण्यः, 9 *—Udgitha;* सावर्णेः सवर्ण एव सावर्णिः Savarnya is Manu, *—Udgitha.* The Ṛgveda contains the words सावर्ण्यस्य दक्षिणा (9), and सावर्णिदेवाः (11) in this hymn only, and no where else.

5. These seers are indeed multiform, moreover they are inscrutable. They are sons of Angiras; they are born of Agni.

Virupasah it ṛsayah, विरूपास इत् ऋषयः, these seers are of many forms (बहुरूपा ऋषयः —Nir. XI.17.

It gambhira vepasah, इत् गम्भीरा विपासाः, their actions are inscrutable, or their wisdom is profound —Nir. XI.17.

Te angirasah sunavah, ते अङ्गिरसः सूनवः, they are sons of Angiras (तेऽङ्गिरसः पुत्राः).

Agneh pari jajnire (अग्नेः परि जज्ञिरे), they were born of Agni (ते अग्नेरधिजज्ञिरे)

With these words, their birth from Agni is described (Nir., XI.17).

6. For **Angirasas,** see Nir. III.17 (अङ्गारेष्वङ्गिरा। अङ्गारा अंकना: अञ्चना. —Angiras was born in live coals. Live coals are so called because they leave a mark or they are bright).

Angirastama, they chief Angiras; the brightest.

7. **Astakarnyah,** अष्टेर्ण्य:, eight-eared; or ear marked with numeral 'eight' as broad-eared (अष्ट इति 'अशु व्याप्तौ' निष्ठायां रूपम्। विस्तृतकर्णा: —*Sayana*); if part is put for the whole, it would mean cows having all their members ample. उपलक्षणमेतत्। व्याप्त सर्वावयवा गा: — *Sayana*; अष्टकर्ण्य: अष्टकर्णी: विस्तृतकर्णी गा: —*Venkata*).

[Also cows, with ears marked with numeral eight —indicating the script form in which the numeral eight was represented].

The word अष्ट, asta, is comparatively of rare occurrance in the Rgveda:

अष्ट – VIII.2.4; X.48.11; also VII.84.5; 85.5; VIII.70.5; X.126.1 (with both syllables anudatta).

अष्टमम् – II.5.2; X.114.9

अष्टा – I.121.8

अष्टाभि: – II.18.4

अष्टौ – I.35.8; 126.5; X.72.8 and the compound words as अष्टाऽपदी (I.164.41); अष्टाऽपदीभि: (II.7.5); अश्टापदीम् (VIII.76.12) and अष्टाऽवन्धुरम् (X.53.7).

9. **Na tam asnoti kah cana,** न तं अश्नोति क: चन —None one succeeds in reaching him; no one can equal *savarni* in munificience.

Savarnyasya, of the *savarni,* i.e. of the person belonging to same *varna* or rank in the society.

Hymn 63

For verse 16, see Nir. II. 46

1. **Paravatah,** having come from afar (परावत: दूरदेशादागत्य —*Sayana*).

Vivasvatah, of the son of Vivasvat, i.e. of man, or of Manu, who is the Supreme creation of our Lord (विवस्वत: विवस्वत्पुत्रस्य मनो: —*Sayana*). The word *vivasvantah* is a synonym of man (Nigh.II.3).

Yayateh nahusyasya barhisi asate, ययाते: नहुष्यस्य बर्हिषि आसते, seated on the sacred grass of Yayati, the son of Nahusa, who occupies sacred positions, and is well-disciplined (नहुष्यस्य) and of good heritage and good learning (ययाते:).

The word *vayateh,* ययाते:, occurs only at this place (X.63.1) in the Rgveda and nowwhere else. For ययातिऽवत्, see I.31.17 the only other reference for *Yayati.*

The word *Nahusa* is synonymous of *manusya,* मनुष्य (Nigh. II.3).

For the terms, derived from *Nahusa,* see :

नहुष: – I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7.

नहुषस्य – I.31.11; V.12.6

नहुषा – VI.26.7

नहुषे –VII.46.27

नहुष्यस्य – X.63.1
नहुष्याणि – IX.88.2
नहुष्येभि: – IX. 91.2
नाहुषा – V.73.3
नाहुषासि – VI.22.10
नाहुषाय – VII.95.2
नाहुषीषु – I. 100.16; VI.46.7; VIII.6.24

2. **Namasyani,** नमस्यानि, words of reverence, (नमस्यानि नमस्कारार्हाणि)

Namani, नामानि, names; appellations (according to Sayana, bodies or forms – नामानि नमनीयानि विश्वा सर्वाणि शरीराणि).

3. **Uktha - susman,** उक्थ-शुष्मान, strength described in words of sacred praise (उक्थ शुष्मान् स्तुतिबलान् –*Sayana*).

For *Uktha - susmah,* उक्थ शुष्मा:, see VI.36.3. and X.63.3; these are the only two references for *uktha'susma.*

8. **Kṛtat - a kṛtat,** (from the sins) already committed and also the uncommitted ones, i.e. only contemplated in mind but not executed so far (कृतात् कायिकात्पापात्, i.e. physically or bodily done; अकृतात् कर-चरणादिभिरकृतात्; मानसात्पापात्, i.e. not committed by hands, legs etc. i.e. from mental sins.

Enasah, एनस:, from sins.

9. For agni, mitra, varuna, bhaga, dyava-pṛthivi, see our earlier notes.

10. According to Sayana, the heaven is here taken as ship and has been praised. Human body complex may also be regarded as the divine ship.

Yajna or sacrifice may also be regarded as the boat or ship to carry us over and across.

16. The fortune which comes abounding in wealth to riches is best indeed in the distant atmosphere. May she preserve, whose guardians are the gods, be easy of access.

Fortune is indeed best in the distant atmosphere (प्रपथे प्रकृष्टाय मार्गाय); She comes abounding in wealth to riches (रेक्णस्वती धनवती। अभ्येति वा। वसूनि वननीयानि, i.e. treasures which are worthy of being sought after. सा नोऽमा गृहे, may she protect us at home, i.e. in our dwelling places. May she be of easy access (सा निरमणे। सा निर्गमने पातु। स्वा वेशा भवतु। देवी गोप्त्री देवान्गोपायत्विति। देवा एनां गोपायन्त्विति वा). The guardian goddess, i.e. who protects the gods or whom the gods protect. (Nir. XI.46).

17. **Plateh,** प्लते: of the enlightened sages (according to Sayana, of Plati, the name of a sage). See also X. 64.17 (the entire verse is repeated in the hymn X. 64). The word *plati* does not occur anywhere else in the Ṛgveda.

Hymn 64

For verse 5, see Nir. XI.23.

The hymn deals with such terms as Narasamsam (3), Pusan (3,7), Yama (3), Trita (3), Vata (3), Aja-eker-pat (4), Ahirbudhnya (4), Daksa (5), Aditi (5), Purandhi (7), Tisya (8), Kṛsanu (8), Sarasvati, Sarayu and Sindhu (9), Tvastṛ (10), Ṛbhuksan (10), Vaja (10), Rathaspati (10), Gaya (16) and Plati (17). For such terms, see earlier notes.

The entire hymn is directly and indirectly an answer to certain questions, which have been raised in the verse 1: who is that divine among divines? who hears our invocations, whose venerable name may we enunciate? who shows us compassion? who is the giver of happiness? who comes out for our protection?

2. **Venah,** वेनाः, wishes, desires (वेनाः कान्ताः प्रज्ञाः *–Sayana*)

Venanti, वेनन्ति, long and go to (वेनन्ति देवान् काम्यन्ते– Nir. X 38), - Vena is derived from the root *ven*, meaning, to long for : (See also X. 123.1; Yv. V11.10).

3. **Narasamsam,** नराशंसम्, most illustrious (नरैः शंसनीयम् *–Sayana,* an appellation of Pusan). [नरा वा शंसं = नराशंसं वा]

Pusanam, पूषणं, nourishing power (पूषणं स्तोतृणां धन दानेन पोषकम् *–Sayana*)

Suryamasa Candramasa, सूर्यामासा चन्द्रमसा, the sun and the moon (and the two moons) (सूर्यामासा चन्द्रमसा। मा इति चन्द्रमसो विशेषणम्। माति पक्षमिति माश्चन्द्रमाः। तौ सूर्याचन्द्रमसौ *–Sayana*)

usasam-aktum, उषसं-अक्तुम्, dawn and night (अक्तुं रात्रिम् *–Sayana*)

4. **Kavih,** कविः, all-wise; here an appellation for fire-divine (कविः क्रान्तप्रज्ञोऽग्निः *–Sayana*)

Ajah-ekapat, the Supreme Lord, that walks alone (अजः। एतन्नामको देवः। एकपात् एकोऽसहाय एकपतति गच्छतीत्येकपात् *–Sayana*)

Suhavebhih, with solemn invocations (सुहवेभिः शोभनाहानैः *–Sayana*)

Rsaहमन्राच, prayers through the Vedic verses (ऋक्वभिः मंत्रवद्भिः स्तोत्रैः *–Sayana*)

5. **Adite,** O Earth, O Mother-Infinity (अदिते पृथिवि *–Sayana*).

Daksasya janmani, at the birth of Daksa; at the rising time of the sun (दक्षस्य सूर्यस्य जन्मनि तस्मिञ्जाते)

Vrate, व्रते यज्ञकर्मणि, at the sacrifice; at *mitra-varuna,* the pair of day and night (अहर्वै मित्रो रात्रिर्वरुणः –Ait.Br. IV.10; *mitra* is day and *Varuna* is night).

Literal translation –"At the birth and ordinance of Daksa, thou attendest, O Aditi, on the two kings Mitra, and Varuna. In births of diverse forms, Aryaman of the seven priests and rich in chariots has his path unobstructed."

The verb *vivasti* is used in the sense of attending (विवासतिः-परिचर्यायं; व्रते कर्मणि, at the ordinance; राजनौ-मित्रावरुणौ, the two kings are Mitra and Varuna). Aryaman is the sun (अर्यमादित्य; अरीणां तमसां यन्ता नियन्ता सूर्यः), *pururathah,* पुरुरथः, having many chariots (पुरुरथो बहुरथः). *Sapta hota,* are the seven rays (सप्तहोता, the seven priests, the seven rays that extract juices for him – सप्त होता सप्तास्मैरश्मयो रसानभिसन्नाम यन्ति; or seven seers like Bharadvaja who praise him = सप्तै नमृपयः स्तुत-वन्तीतिवा; or even seven seasons i.e. the usual six seasons and the intercalery month. In births of diverse forms, i.e. activities, i.e. sunrises. – विषुरूपेषु जन्मसु कर्मसूदयेषु –Nir. XI.23.

8. **Trih sapta sasrah nadyah,** the twenty-one flowing rivers or arteries and veins. (त्रिःसप्त एकविंशति संख्याकाः, 3 X 7 = 21, सस्रा सरन्तीः ; or 360 days (3 X 7 = 21; 3 + 7 = 10, 3 + 5 + 7 = 15; (15 + 21) X10 = 360).

Krsanum, a gandharva that protects the Soma (कृशानुं सोमपालमे तन्नामानं गन्धर्वम् *–Sayana*); or the one that burns or consumes all.

Tisya, तिष्य, the Tisya constellation (?).

9. **Sarasvati, Saryuh, Sindhuh,** सरस्वती सरयुः सिन्धुः, three of the twenty-one rivers or arteries:

Sarasyati – the flowing one, from√sṛ.; also सुन्दर जलवती मेघधारा the pleasing showers of rainwater.

Sarayuh – the gliding one; also नीचैः सरणशीला वृष्टिधारा, the rain streams flowing throw low levels.

Sindhuh – the speedy one; also पृथिव्यां स्यन्दमाना नदी, the river on plains flowing in floods.

16. **Gayah,** name of a Ṛsi (गयः नामर्षिः –*Sayana*); one with full control on vital forces (प्राणा वै गयाः –SBr. XIV.8.15.7); also progeny.

Hymn 65

For verse 13, See Nir. XII. 30.

Verse 1 abounds in terms like Agni, Indra, Varuna, Mitra, Aryaman, Vayu, Pusan, Sarasvati, the Adityas, Visnu, the Maruts-Svah, Soma, Rudra, Aditi, and Brahmanaspati (either the appellations of the Supreme Lord or of Nature's bounties).

Verse 9 also have such terms as Parjanya, Vata, Indra, Vayu, Varuna, Mitra, Aryaman, Adityas and Aditi who dwell on the earth, in heaven or in the waters (पार्थिवासः, दिव्यासः and अप्सु).

12. The verse contains the terms Bhujyu; Vadhrimati, Syava, Kamadyu, Vimada, Visnapu and Visvaka. For some of them, see our earlier notes.

Bhujyum – भुज्युम –I.112.6; IV.27.4; VI.62.6; VII.68.7; VIII.12.2; X.40.7 etc.

Vadhrimatyah, वध्रिमत्याः – I.116.13; 117.24; VI.62.7; X.39.7; 65.12.

Syavam, श्यावम् – I.117.24; X.65.12.

Syavah, श्यावाः – I.35.5; 126.3; VI.48.6; VIII.46.23 etc.

Kamadyuvam, कमद्युवम्–X.65.12, and nowhere else in the Ṛgveda, (कमद्युवं कामस्य दीपनीं वेनपुत्रीं जायाम् i.e. the "light of love" –*Sayana*; also कमनीयमन्नादिकस्य द्योतयितारं प्रकाशयितारं योजभावम्, i.e., the manifester or germinator of every thing that is loving and useful like food etc.

Vimadaya, विमदाय –I.51.3; 112.19; 116.1; 117.20; VIII.9.15: X.39.7; 65.12 and other references under विमेदन, विमदाः etc.

Visnapvam, विष्णाप्वम् –I.116.23; 117.7; X.65.12,

visnapva, विष्णाप्वे – VIII.86.3

Visvakaya, विश्वकाय – I.116.23; 117.7; X.65.12 (always occurring with *Visnapvam*)

13. The daughter of lightning, thunder, the one-footed drive, supporter of heaven, the Sindhu, the waters of the ocean, the all-gods and Sarasvati, together with prayers and praise, shall hear my words.

Paviravi, one equipped with weapons; i.e. Indra (पावीरवी आयुधवती); *Pavi* means a javelin because it tears the body open.

(पविः शल्यो भवति। यद् विपुनाति कायम्। तद्वत्। पावीरमायुधम्। तद्वान् इन्द्रः पवीरवान्). **Pavi-ram** means a pointed weapon; i.e. furnished with javelins;

pavi-ra-vam, one who possesses this weapon; i.e. Indra (Nir. XII.30).

Hymn 66

3. **Gayam**, house or abode (गयम्। गृहनामैतत् –Nigh. III.4)

Indra with Vasu; Aditi with Aditya; Rudra with Rudras, Tvastṛ with the wives (*gnabhih*, ग्नाभि:, देवपत्नीभि: छन्दोभि: –*Sayana*).

Indra with Vasu – resplendent Lord with wealth.
Aditi with Adityas – Mother Infinity with brilliant solar rays.
Tvastṛ with gnabhis – Lord of justice with laws and ordinances.

4. Aditi, Dyava-pṛthivi, Ṛta, Indra, Visnu, Maruts, Svar-bṛhat (great sun), Vasu, Rudra and Savitṛ, with usual meanings.

5. Sarsavat, Varuna, Pusan, Visnu, Vayu and Asvins with usual meanings.

Sarman, house or abode (शर्म गृहम् –Nigh. III.4).

Trivarutham amhasah – Triply - guarding protection from distress (त्रिवरूथम्। त्रि-कक्ष्यं शर्म गृहम्, i.e. a house with three coutrs, or द्रोणाधवनीय पूतभृथ् तञ्ज्ञकानि त्रीणि पात्राणि यत्र वियन्ते संभज्यन्ते तधज्ञसाधनं गृहम् –i.e. a hall of sacrifice, containing the three Soma Vessels-drona, adhavaniya and putabhṛt.

10. Vata, Parjanya, Bhaga and Vajins with usual meanings.

Vajins are Agni, Vayu and the sun (अग्निर्वायु: सूर्यस्ते वै वाजिन: –Tait. Br. I.6.3.9).

11. Sindhu, Aja-ekapad and Ahirbudhnya with usual meanings.

14. **Vasisthasah**, वसिष्ठास:, *Vasistha* means the pious-most sage; *Vasithasah*, वसिष्ठकुलजाता ऋषय: –*Sayana*.

Hymn 67

For verse 7, see Nir. V.4

1. **Ayasyah**, अयस्य:, the devotee; one with steady mind.

For this term see: I.62.7; VIII.62.2; IX.44.1; 108.8; 138.4.

Sayana quotes a legend in respect to this hymn. It is said that once upon a time the Ṛsi Angiras had a son, named Bṛhaspati, who became the *purohit* or head preceptor of Indra, for the instruction of the gods. His cows were stolen by the *Panis*, and taken to *Vala's* city, and put into three hinding places. Being urged by Indra to go and look for them, Bṛhaspati went after them, accomapnied by the Maruts, and having begotten the sun for the purpose of lighting up the cave, where the cows were hidden (events referred to in the hymn) took away the cows after killing the demon *Vala* and the Panis who followed him.

For Vala (वळ) see :

वलम् –I.62.4; II.11.20; 14.3; 15.8; 24.3; III.34.10; IV.50.5; VI.18.5; VIII.14.7; 8; X.62.2; 67.6; 138.1.

वलस्य– I.11.5; 52.5; II.12.3; VI.39.2; X.168.5; 6; 9.

Vala literally means ocean, in the form of clouds.

We have numerous references to the recovery of the stolen cows in the

Ṛgveda. See our introductory volume (I) in the series; and Sarama and the Panis hymn also (X.108).

Sapta-Sirsnim, सप्तशीर्ष्णीम्, the seven-headed, a ceremony accompanied by Seven Maruts; an invocation or the entire revealed knowledge in seven metres.

Dhiyam, reflecting on good works (धियं कर्मणां धात्रीं कर्मणां ध्यातारं बृहस्पतिं पुत्रमलभत्येत्यर्थः i.e. Bṛhaspati; for we have: येऽङ्गारा आसंस्ते ऽङ्गिरसो ऽभवन् यदङ्गाराः पुत्ररवशान्ता उददीप्यन्त तद् बृहस्पतिरभवत् –Ait. Br. III.34

2. **Angirasah,** sons of Agni; Angiras was born in live coals. Live coals are so called because they leave a mark, or they are bright. (अंगारेष्वङ्गिराः। अङ्गारा अङ्कनाः अञ्चनाः –Nir. III.17).

Divah asurasya putrasah virah, दिवः पुत्रासः असुरस्य वीराः – sons of the brilliant and powerful (Agni) (दिवः दीप्तस्य असुरस्य प्रज्ञावतः अग्नेः अङ्गिरसः पुत्राः – *Sayana*).

Dadhanah, supporter of the sacrifice (दधानाः कर्मणः धारयन्तः सन्तः – *Sayana*)

Padam, पदम् – according to Sayana, it refers to Bṛhaspati as supporting (*dhama*) sacrifice (धाम धारकं पदं बृहस्पत्याख्यम् –*Sayana*)

5. **Usasam, suryam, gam,** ऊषसं सूर्यं गाम् – the dawn, the sun and the cow. Bṛhaspati, begetting the sun, which comes into being after the time of dawn, brought the cattle out from the folds enveloped in darkness.

6. **Svedanjibhih,** shining with perspiration (स्वेदाञ्जिभिः स्वेदाञ्जयो मरुतः क्षरदाभरणाः or having streaming ornaments – *Venkata*). Also स्वेदाञ्जिभिः स्वेदस्य स्वेदितुः क्षरितुरुदकस्य अञ्जिभिः अभिव्यक्तिभिः उत्पादनैः, अथवा क्षरितुरुदकस्य अभिव्यञ्जकैः अङ्गिरोभिः सह आशिरं सोमं इच्छमानः कामयमानः –*Udogitha*)

7. **Brahmanaspati,** ब्रह्मणस्पतिः ; lord of praise.

Varahaih, by clouds *Varaha*, वराह, means a cloud: it brings (√hro) the best means of livelihood. There is a Brahmana passage "thou hast brought the best means of livelihood" (वराहो मेघो भवति। वराहारः वरमाहारंमहार्षीः – इति ब्राह्मणम्)

From afar, he pierced the cloud by hurling his thunderbolt (विध्यद् वराहं तिरो अद्रिमस्ता –I.61.7).

Varaha also means 'boar'; here it is derived from the same root also; he tears up the roots; as he tears up all the good roots (अयमपीतरो वराह एतस्मादेव। बृहति मूलानि। परं वरं मूलं बृहतीति वा। Also वराहमिन्द्रएमुषम् –Indra slew the ravening boar, VIII.77.10).

The Angirases are also called *varahas:* ब्रह्मणस्पतिर्वृषभिर्वराहैः- X.67.7. The Lord of prayer, with the powerful Angirases.

Moreover, these groups of atmospheric gods are also called varahavah (वराहवः) – "पश्यन् हिरण्य चक्रानयो दंष्ट्रान्विधावतो वराहून्। i.e. seeing the groups of atmospheric gods, of golden-chariot wheels, of iron tusks, running – I.88.5) –Nir. V,4.

12. **Indreh mahva; Indra with his might, i.e. the same as Bṛhaspati. Throughout the hymn, the words, Indra and Bṛhaspati, have the same connotation.**

Hymn 68

For verse 8, see Nir. X.12.

2. **Agnirasah,** Bhagah, Aryaman, Mitra and Brhaspati– all these terms are used for the sun as well as for the Supreme Reality.

Jane Mitrah na, like Mitra with the people, i.e. as the sun meets the people with rays. (जने जनपदे स्वरश्मीन् संयोजयति, तद्वत् –*Sayana*)

Asun iva, आशून् इव, like speedy horses (आशून् व्याप्तान् स्वरश्मीन् वाजय तव स्तोतृषु गमय स्थापय –*Sayana*)

Ajau, आजौ, in battle (Nigh. II.17).

The verse describes the appearance and the functional activities of the sun during morning hours, midday, afternoon and the evening.

3. **Atithinih,** ever in motion; constantly moving (अतिथिनीः सततं गच्छन्तीः –*Sayana*)

Isirah, worthy of search (इषिराः एषणीयाः).

Sparhah, worth desiring (स्पार्हाः स्पृहणीयाः).

Parvatebhyah, clouds (in reference to Vala, –*Sayana*; also Nigh. I.10).

Gah, गाः, cows, rays, rainwater.

Yavam iva, like barely.

Sthivibhyah, from granaries (स्थिविभ्यः कुसीदेभ्यः, from the usurers or the hoarders or businessmen).

5. **Sipalam,** शीपालम् –an aquatic plant; the same as saivalam (शैवालम्).

8. **Madhu** = honey = Soma = milk = milk yielding on all sides, he saw water bound up by the cloud like fish dwelling in shallow water. Having sent (the cloud) with a dreadful roar, Bṛhaspati drew it out like a cup from a tree.

Camasam, cup (चमसं) –The word *Camas,* चमस् is derived from *cama,* i.e. they drink in it. Bṛhaspati having sent it with a dreadful roar,i.e. sound (अशननता मेघेनापिनद्धं मधु पर्यपश्यत्। मत्स्यमिव दीन उदके निवसन्तम्। निर्जहार तद्यमसमिव वृक्षात्। चमसः कस्मात्। चमन्त्यस्मिन्निति। बृहस्पति विरवेण शब्देन विकृत्य –Nir. X.12.

10. **Vanani,** desirable wealth of cows (वनानि वननीयानि गोधनानि, As the leaves are carried off by the winter, so the desirable cows were carried off by *Vala*; Vala had pity on *Bṛhaspati,* coming in search of the cows" (i.e. gave him the cows).

Suryamasa, Sun and moon (सूर्यमासा सूर्याचन्द्रमसौ), which cannot be made afterwards; which cannot be made again.

11. **Pitarah,** पितरः, the protecting deities. (पितरः पालयितारो देवाः –*Sayana*)

Hymn 69

For verse 4, see Nir. VI.17

Ṛsi of this hymn is Sumitrah Vedhryasva, a term occuring in verse 1 (सुमित्राः); 5 (सुमित्रः); 7 (सुमित्रेषु); and 8 (सुमित्रेभिः), usually in the plural. The word वध्र्यश्व also occurs in verse 1. The following are the terms in the Ṛgveda, derived from *vadhri:*

वध्र्यः –I.33.6; VIII.46.30
वध्रिऽअश्वः –X.69.4; 10

वध्रिऽअश्वस्य–X.69.1; 2; 11; 12
वध्रिऽअश्वाय –VI.61.1
वध्रिः –I.32.7
वध्रिणा –X.102.12
वध्रिऽमन्याः –I.116.13; 117.24; VI.62.7; X.39.7; 62.12.

Vidhri, is *pasa*, पाश; the string of harnessing a steed to car (वध्रिणा पाशेन – *Sayana*; X.102.12)

Vadhri'asva is the name of a Ṛsi (*Udgitha* on this hymn). The sence organs are the horses, harnessed to the car of human body. Those who keep a control on these organs are *Vadhri'asva;* also, the fire divine of controlled flame.

1. **Sumitrah**, सुमित्राः, well-measured (*mitra* = *metre* = measure; also friendly.

4. **Stipah and stiyah** स्तिपाः and स्तियाः–The Nirukta comments on these two words; *stiyah* means waters, so called from being collected together (we have वृषा सिन्धूनां वृषभः स्तियानाम्, the sprinkler of rivers and the rainer of waters–VI.44.21)

Stipah, स्तिपाः, means guardians of water, or one who guards them who approach him for protection (स नः स्तिपा उत भवा तनूपाः –X.69.4; स्तिपा स्तियापालनः, उपस्थितान् पालयतीति– may he be our guardian, age the protector of our bodies –Nir. VI.17.

7. **Dirgha– tantuh,** दीर्घ तन्तुः, lofty flames (दीर्घतन्तुः; also Agni to whom a long series of sacrifices have been addressed (येर्यज्ञं संतनोति ते तन्तवः स्तोत्रादयः – *Sayana*; येन यज्ञ सन्तनोति स तन्तुः (*Venkata*); दीर्घसन्ततिः –*Udgitha*).

9. **Jataveda** and **Vadhri'asva**, are the appellations of fire, fire divine and the Adorable Lord.

Hymn 70

For verse 10, see Nir. VI.7; III.20

Apri hymns– The Ṛsi of this hymn is also, as of the previous one, Sumitra of the family of Vadhri'asva. This hymn is one of the Famous Apri-hymns, the deities being the Apris (See Nir. VIII.5-21). The Apri hymns are: I.13; I.142; I.188; II.3; III.4; V.5; VII.2; IX.5; X.70; X.110.

The Apri deities are the followihg:

1. समिद्धः, Samiddhah–I.13.1; also named as समित्, *samit*, I.142.1; also the same as *idhma*, इध्म–I.188.1; II.3.1; III.4.1; V.5.1; VII.2.1; IX.5.1; X.70.1; X.110.1.
2. तनूनपात्, Tanunapat–I.13.2; I.142.2; I.188.2; III.4.2; IX.5.2; X.110.2. This deity is absent in the Apri hymns II.3; V.5; VII.2; X.70.
3. नराशंस, Narasamsa–I.13.3; I.142.3; I.142.3; II.3.2; V.5.2; VII.2.2; X.70.2. This deity is absent in hymns I.188; III.4; IX.15; X.110.
4. इळः, Ilah–I.13.4; I.142.4; I.188.3; II.3.3; III.4.3; V.5.3; VII.2.3; IX.5.3; X.70.3; X.110.3.
5. वर्हिः, Barhih–I.13.5; I.142.5; I.188.4; II.3.4; III.4.4; V.5.4; VII.2.4;

IX.5.4; X.70.4; X.110.4.

6. दैवीर्द्वार:, Devir-dvarah–I.13.6; I.142.6; I.188.5; II.3.5; III.4.5; V.5.5; VII.2.5; IX.5.5; X.70.5; X.110.5

7. उषासानक्ता, Usasanakta–I.13.7; 142.7; I.188.6; II.3.6; III.4.6; V.5.6; VII.2.6; IX.5.6; X.70.6; X.110:6.

8. होतारौ दैव्यौ प्रचेतसौ–Hotrau daivyau; or दैव्यौ होतारौ–I.13.8; I.142.8; 188.7; II.3.7; III.4.7; V.5.7; VII.2.7; IX.5.7; X.70.7; X.110.7.

9. तिस्रः देव्यः, देव्यः तिस्रः (सरस्वती, इळा, भारती)–Tisro devyah, (Sarasvati, Ila and Bharati)–I.13.9, I.142.9; I.188.8; II.3.8; III.4.8; V.5.8; VII.2.8; IX.5.8; X.70.8; X.110.8.

10. त्वष्टृ, Tvastr–I.13.10; I.142.10; I.188.9; II.3.9; III.4.9; V.5.9; VII.2.9; IX.5.9; X.70.9; X.110.9.

(Tvastr is the deity of verses I.15.3 and X.18.6)

11. वनस्पतिः, Vanaspatih–I.13.11; I.142.11; I.188.10; II.3.10; III.4.10; V.5.10; VII.2.10; IX.5.10; X.70.10; X.110.10.

12. स्वाहाकृतयः, **Svaha-krtayah**–I.13.12; I.142.12; I.188.11; II.3.11; III.4.11; V.5.11; VII.2.11; IX.5.11; X.70.11; X.110.11.

The word *apari* is derived from, the root *ap* आप् to obtain or from *pri*, to please (आप्रियः कस्मात्? आप्नोतेः। प्रीणातेर्वा). There is also a Brahmana passage: "One pleases them with *Apari* hymns– आप्रीभिराप्रीणाति (Kausitiki Br. X.3; Ait. Br. II.4.1. Of these, *idhma* (fuel) comes the foremost. The Nirukta (VIII.4.17) has illustrated the hym. X.110. 1-10 (For *Narasamsa*, he quotes VII.2.2).

The Yajurveda and the Atharaveda have also the Apri deities (Yv. XXIX. 25-36)– all the twelve *apris;* Av. V. 12.1-11). Also see Yv. XX. 55-66; XXI.12-22; XXIX. 1-11.

1. **Idhma,** इध्म; it is sacrifice (*Katthakya*); it is Agni (*Sakapuni*)– यज्ञेध्म इति कात्थक्यः। अग्निरिति शाकपूणिः –Nir. VIII.5.

2. **Narasamsah,** नराशंसः, it is sacrifice (Katthakya) since men praise gods in sacrifice (नरा अस्मिन्नासीनाः शंसन्ति and hence नराशंसो यज्ञ इति कात्थक्यः); it is Agni, so says Sakapuni (अग्निरिति शाकपूणिः –Nir. VIII.6).

3. **Ilate,** ईळते, praise (ईळते स्तुवन्ति –*Sayana*). Also ईळितव्यो वन्दितव्यश्च – It is derived from the root √id. or from *Indh*, to kindle (ईळ ईट्टेः स्तुतिकर्मणः। इन्धतेर्वा –Nir. VIII.7).

4. **Barhih,** बर्हिः, grass; it is so called from growing rapidly (बर्हिः परिबर्हणात् –Nir. VIII.8).

5. Dvarah, द्वारः door; it is derived from the root *ju*, √जु, to press forward or from *dru*, √द्रु, to move, or from causal of *vr* to exclude, (द्वारो जवतेर्वा। द्रवतेर्वा। वारयतेर्वा –Nir. VIII.9).

Devir-dvarah, divine doors. It is the door of the house, says Katthakya; it is Agni, says Sakapuni (गृहद्वार इति कात्थक्यः। अग्निरिति शाकपूणिः –Nir. VIII.10)

6. **Usasa-nakta,** उषासानक्ता, dawn and night. There are sixteen synonyms of *usas* (Nigh. I.8). Usah (उषाः) is so called because it shines (√*vas*). It is the time, subsequent to night (उषाः कस्मात्। उच्छतीति सत्याः। रात्रेरपरः कालः –Nir. II.18). Durga derives *usah*, उषाः, from √*ucch*, उच्छ्, since it disperses darkness (cf. Brhaddevata III.9)

Nakta, नक्ता, night (Nigh. I.7). It anoints beings with dew; or else it is

called night, because its colour is indistinct (नक्तेति रात्रिनाम। अनक्ति भूतान्यवश्यायेन। अपि वा नक्ताव्यक्तवर्णा —Nir. VIII.10).

7. **Ṛtvijau purohitau,** ऋत्विजा = ऋत्विजौ पुरोहितौ —*Sayana;* हे पुरोहितौ देवानां यजमानानां च ऋत्विजा! च दैव्यो! होतारौ! अग्निवायू! —*Udgitha,* to him, a pair of Agni and Vayu).

Daivya hotra, दैव्या होतारा = दैव्यौ होतारौ, in vocative means the two divine sacrifice, i.e. this (terrestrial) and that (atmospheric) Agni, i.e., fire and lightning (दैव्या होतारा दैव्यौ होतारौ। अयं चाग्निरसौ च मध्यमः; or Agni of this world and Vayu of the atmosphere, the mid-space —Nir. VIII.12).

8. **Tisrah devih,** तिस्रः देवीः–इळा, सरस्वती, भारती (मही)– the three goddesses.

Ghṛtapadi = Bharati, घृतपदी भारती —The sun is called *bharata*; its light is, therefore, called *Bharati* (Bharati is enlightenment). *Ghṛtapadi,* घृतपदी, means दीप्तिपदोपेता, one full of light, and hence it is synonymous of *bharati.*

Ila, इळा– divine speech; the human speech. *Devi,* देवी = Sarasvati, सरस्वती, [देवी = द्योतमाना सरस्वती, since it is effulgent —*Sayana.*] *Ila,* इळा, *bharati,* भारती and *sarasvati,* सरस्वती, all the three are synonyms of speech also (Nigh. I.11; 57 synonyms of वाक् on speech).

For *Sarasvati,* see Nir. II.23; XI.25. The word *vac* (वाच्) is derived from the root वच् (वाक् कस्मात् वचेः —*Nir.* II.23). The word *sarasvati* is used both in the sense of a "a river" and of "a deity". In Ṛv VI.61.2, the word is used in the sense of the river: परावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः —Let us worship *Sarasvati,* who sweeps what is far and what is near alike, with well-composed hymns for our protection (Nir. II.24).

Durga also interprets the stanza as addressed to Sarasvati, the deity. *Sarasvati* is the atmospheric speech, the peaks of mountains are the tops of clouds shattered by her strong waves, i.e. mighty thunders. She sweeps what is far and near, i.e. heaven and earth.

Sarasvati is the inner voice of right consciousness, ever flowing in a pure mind, the inner transcendental speech, a voice of divine consciousness, sublime, serene, appearing when all other voices fail. *Sarasvati* is said to be the earliest instinct through which the divine knowledge, the VEDA, first revealed to men (X.71.1).

9. **Tvastah,** त्वष्ट, is so called because it pervades quickly (so say the etymologists). Or it may be derived from the root √त्विष्, *tvis,* meaning to shine, or from त्वक्ष्, *tvaks,* meaning to do. (त्वष्टा तूर्णमश्नुत इति नैरुक्ताः। त्विषेर्वा स्यात् दीप्तिकर्मणाः। त्वक्षतेर्वा स्यात्। करोतिकर्मणा —Nir. VIII.13.

This is also an Apri deity, being effulgent one or shinning.

10. **Vanaspate,** वनस्पते, O Vanaspate; O wood, Lord of herbs. According to Sayana, this is addressed to yupa,stake or sacrificial post (यूप) made of wood.

Who is the lord of herbs? It is the sacrificial post", says Katthakya "*It is agni*", says Sakapuni (तत्को वनस्पतिः। यूप इति कात्थक्यः। अग्निरिति शाकपूणिः). (See also III.8.1 for वनस्पति).

11. **Svaha,** स्वाहा– the oblation given with *SVAHA* (स्वाहा स्वाहाकारेण दत्तैर्हविर्भिः —*Sayana*).

Svaha, स्वाहा, hail is so called, because the word *svaha* (hail) is uttered in them: or speech herself said, or "well, lo, ho!"; or one addressed himself, or one offers oblation, consecrated with (*Svaha*) "hail", (स्वाहाकृतयः! स्वाहेत्येतत्सु आहेति वा स्वा वागाहेति वा। स्वं प्राहेति वा। स्वाहुतं हविर्जुहोतीति वा —Nir. VIII.20 (—See Rv. X.110.11 also.

Also these eleven deities or terms of the Apri hymn are connected with yajna or sacrifice (*Katthakya*) or with Agni (*Sakapuni*).

Hymn 71

For verses 2, 4, 5, and 7, see Nir. (i) IV.10; (ii) I.8; 19; (iii) I.8; 20; and (iv) I.9 respectively.

The deity of this hymn is *jnana*, ज्ञान, that is, the supreme knowledge of Brhma. The Ṛsi is Bṛhaspati Angirasa. In the characteristic beautiful *tristup* meters (verse 9 is *jagati*), we have one of the best set of verses speaking of the revealed knowledge, the Veda. This is not "the panegyric of the Veda by the Veda" as Wilson puts it; it is the revelation of the fact how the Vedas were first revealed to the Vedic seers. On the basis of the hymn and similar such hymns, Wilson thinks that Mandala X of the Ṛgveda is a composition of the recent age as compared to the data of the other Mandalas. To an Indian mind, this is not so. Sayana says: अनेन सूक्तेनर्षिः परमपुरुषार्थ साधनं परब्रह्मज्ञानं स्तुतवान् ; in the words of this hymn, the Ṛsi, sings out the glory of the Supreme Divine Knowledge, which would help him in attaining the highest objective of one's life." The Brhaddevata (VII.100) says:

> सुज्योतिः परमं ब्रह्म यद्योगात् समुपाश्नुते।
> तज्ज्ञानमभितुष्टाय सूक्तेनाय बृहस्पतिः॥

We have in the Asvalayana Sruta Sutra IV.11: बृहस्पते प्रथमं वाचो अग्रं हंसैरिव सखिभिर्वावद्भिः।

The characteristic features of the hymn are:

(a) The veda came to the first Ṛsi (or Ṛsic) as the divine revelation from the Supreme Lord Himself in the inner consciousness; and through the divine vocal organ, the knowledge appeared in the form of speech (वाक्): Speech is that which is capable of being pronounced through the human vocal organ—the entire mechanism given to man to pronounce distinctively from Kantha (कण्ठ, or gutturales) to Ostha (ओष्ठ, or babiales), i.e. from *a* (अ) to *m* (म्). and to distinctively hear all the letters with human hearing organ. The detailed mechanism of these human organs preconceives the existence of a divine speech. Through this earliest *Vak*, man is able to comprehend and communicate the knowledge given to him, and the knowledge further acquired by him since the earliest times to this day.

(b) The indication through the verse of this hymn is that the man should first familiarize himself with his surroundings and give names to the objects of his interest and to the functions in which he would be gradually involved (नामधेयं दधानाः —verse 1). The revealed Vedic speech consisted of *Yaugic* words by and by, these words became the names of the surrounding

objects in the etymological sense. To earth alone, they could give a large number of names for its variety of functions: gauh, gma, ksama, ksti, avani, mahi, aditi, bhumi, prthivi etc. (See Nigh. 1.1). To midspace or antariksa, they gave a long list of names: ambara, vyoma, antariksa, akasa, prthivi, bhu, samudra etc. (Nigh. I.2.). To speech, they gave names as ila, gau, gauri, vani, bharati, sarasvati, sabda, Ṛk, mahi, vak, dhenu etc. (Nigh. 1.11). This period of assigning names to objects must have been a most thrilling epoch of human culture.

2. "When the wise has sifted speech in their minds, as if winnowing grain (or barley) in a sieve, their friends recognize friendship; the blessed mark is impressed on their speech."

"As if winnowing grain in a sieve," here the word *saktuh* (grain) is derived from the root *sac*, √सच्, to cling; it is difficult to wash; or it may be derived from the root *kas*, √कस्, to shine by metathesis (कस् becomes सक् by transposition of letters); it is fully blown (सक्तुमिव परिपवनेन पुनन्तः। सक्तुः सचतेः। दुर्धावो भवति। कसतेर्वा स्याद् विपरीतस्य। विकसितो भवति —Nir. IV.10).

Titau, तितउ–sieve; it is covered with a hide, or it has holes, or its holes are small like sesamum seeds. (तितउ परिपवनं भवति। ततवद्वा। तुन्नवद् वा। तिलमात्र तुन्नमिति वा —Nir. IV.9). Also तनोतेर्डउ सन्वच्च —Unadi V.22 इति डउप्रत्ययः)

Where the wise men have sifted speech, i.e. knowledge, in their minds, *Dhirah*, wise, very learned or great thinkers (धीराः प्रज्ञानवन्तो ध्यानवन्तः —Nir. IV.10; धीराः धीमन्तो विद्वांसः —*Sayana*).

Yatra Sakhayah sakhyani janate, these friends recognize friendship (जानते संजानते or जानन्ति).

Sakhayah, सखायः, —They who have the same level of knowledge. (सखायः समानख्याताः शास्त्रादिविषय ज्ञानास्ते —*Sayana*).

Yesom vachi bhadra etc—येषां वाचि भद्रा निहिता लक्ष्मीः भद्रा कल्याणी, see यथेमां वाचं कल्याणीं —Yv. XXVI.2) —divine speech keeps concealed in it the wealth (good fortune is placed upon their word — *Wilson*).

Bhadra Laksmih, भद्रालक्ष्मीः–the blessed mark (or good fortune), The blessed mark is impressed on their speech (भद्रा लक्ष्मीः निहिताधिवाचि)

Bhadram, fortunate (भद्रंभगेन व्याख्यातम् —Nir. IV.10); it is to be enjoyed or acquired by created beings (भजनीयं भूतानामभिद्रवणीयम्); or its existence is the cause of enjoyment; or it goes to the deserving person. (भवद्रमयतीति वा। भाजनवद्वा —Nir. IV.10).

Laksmih, लक्ष्मीः, fortune, wealth; mark. It is so called from obtaining, or from indicating (or from a desire to obtain, or from marking, or it may be derived from las, meaning to desire, or from √*las*, √लष्, meaning to cling; or from *lajj*, √ लज्ज्, meaning not to praise, (लक्ष्मी लाभाद्वा। लक्षणाद् वा। लाञ्छनाद्वा लषतेर्वा स्यात्प्रेप्सा कर्मणः। लग्यतेर्वा स्यादाश्लेषकर्मणः। लज्जतेर्वा स्यादश्लाघकर्मणः —Nir. IV.10).

3. **Padaviyamayan**, पदवीयम् आयन्, reached the path (पदवीयम् पदेन यातव्यः पन्थाः पदवीयः। आयन्। प्राप्नवन्तः —*Sayana*).

Rsisu pravistan avindhan, found it centred in the Rsis (the divine apeech and enlightenment revealed in the heart of the Rsis (ऋषिषु अतीन्द्रियार्थ दर्शिषु प्रविष्टां ता वाचं अविन्दन ्लभन्त – *Sayana*) The Rsi is *antahdrasta*, अन्तः द्रष्टा,

one who sees or knows by *antindriya*, the inner sense organs or by instinct.

Rebhah sapta abhi sam navante—the seven noisy (or sounding) (birds) meet together (रेभा: शब्दायमाना: पक्षिण: पक्षिरूपाणि गायत्र्यादीनि सप्त छन्दांसि अभि सं नवन्ते अभित: संगच्छन्ते: The seven Vedic metres, gayatri, usnik, anustup, bṛhat, pankti, tristup and jagati, are the seven birds.

4. See Nir. I.8 and I.19.

"Seeing one does not see speech; hearing one does not hear it. And to another, she yielded her body, like a well-dressed and loving wife to her husband."

With these words, the hemistich describes the ignorant man. And to another, she yields her body, i.e. she reveals herself, i.e. knowledge, the manifestation of meaning (is described) by this speech, i.e., the third verse.

The speech by itself has no sense; it is not the sound of the Vedic verses; it is their inner meaning that is of importance. Like a well dressed and a loving wife to her husband, well dressed at proper seasons, dressed in an auspicious manner, and loving i.e. just as he the husband sees her and hears her at proper seasons; this is the praise of one who understands the meaning. (ज्ञानं प्रकाशनमर्थस्याह। अनया वाचा। उपमोत्तमया वाचा। जायेव पत्ये कामयमाना सुवासा:। ऋतुकालेषु सुवासा: कल्याणवासा: कामयमाना: ऋतुकालेषु यथा स एनां पश्यति स शृणोति। इत्यर्थज्ञ प्रशंसा। —Nir. I.19).

The Nirukta (I.8) discusses how from the particle त्व, *tva*, the word *tvasmai*, त्वस्मै, is justified; here it is in dative case (इति चतुर्थ्याम्). Similarly, we have a passage उत त्वं सख्ये X.71.5; where *tvam* is in accusative (इति द्वितीयायाम्).

5. This verse further illustrates the view expressed in the preceding verse, See Nir. I.8 and I.20.

They certainly declare one to be steadfast in friendship, him no one can overpower in conflicts (of debates). But that man wanders with a barren delusion; he listened to speech that is without fruit or flower.

The Nirukta comments on this passage thus:

Indeed, they declare one to be steadfast in friendship with speech, i.e. taking delight in it, and having thoroughly understood the meaning, or in friendship with gods in a delightful place; they do not over-power him who knows the meaning well, even in powerful debates (वाग्ज्ञेयेषु बलवत्सु)–(अप्येकं वाक्सख्ये। स्थिरपीतमाहुरमममाण विपीतार्थम्। देवसख्ये। रमणीये स्थान इति वा। विज्ञातार्थम्। य नाप्नुवन्ति वाग्ज्ञेयेषु बलवत्स्वपि। अधेन्वाशेष चरति मायया वाक्प्रतिरूपया)

But that man wanders with a barren delusion, i.e. with a symbol of speech. To him (the speech) does not grant desires, which are to be granted by speech. Who heard speech without fruit or flower in the abodes of gods and men; for that man, the speech has no fruit, nor flower, or has very little fruit or flower. The meaning of speech is called its fruit or flower or the sacrificial stanzas, and stanzas address to deities or the deity and the soul are its fruit and flower:

(अधेन्वा ह्येष चरति मायया। वाक् प्रतिरूपया। नास्मै कामान्दुग्धे वाग्दोह्यान् देवमनुष्यस्थानेषु यो वाचं श्रुतवान् भवत्यफलामपुष्पामिति। अफलास्मा अपुष्पा वाग्भवतीति वा। किंचित्पुष्पफलेति वा। अर्थं वाच: पुष्पफलमाह याज्ञदैवते पुष्पफले। देवताध्यात्मे वा।) (Nir. I.20)

6. **Sakhayam,** friend; in the terminology of this hymn, a *sakha* or a

friend is one, who is a colleague in the Vedic studies; an intellectual of the same rank with whom one can discuss the inner meaning of the divine speech.

Sacividam, सचिविदम्, one who knows the duties of a friend (सचिशब्दः सखि वाची। सचिविदम् = सखिविदम्। सा ध्येना य वेदस्य सखा सम्प्रदायोच्छेदनिवारकत्वेन वेदं प्रत्युपकारित्वात्। तादृशमुपकारिणमध्येतारं वेत्तीति सचिवित् –*Sayana*).

Tityaja, तित्याज, has abandoned– तत्याज, पदार्थविनियोगेन परित्यजति –*Sayana*).

Na tasya vaci api bhagah asti, in his speech, there is not a particle of sense. (न तस्य वाचि अपि भाग अस्ति; compare with न तस्यानूक्ते भागोऽस्ति–Ait. Br. III.2.4; तं योऽनूत्सृजत्यभागो वाचि भवत्यभागो नाके तेषाभ्युक्ता –Tait. Ar. II.15.5).

7. All the fellow colleagues in the Vedic studies (the *Sakhas*), the friends are not of the same mental apprehension. See Nir. I.9:

Friends, having (similar)eyes and ears, were unequal in the speed of their minds, some are like tanks, which reach up to the mouth and are suitable for a bath; others indeed are like those which reach up to the breast and (are meant) to be seen only.

Aksimantah, अक्षिमन्तः, having eyes, i.e. having similar eyes.

Aksih, अक्षिः, eye, is derived from the root *caks.* √चक्ष्, to see; "it is from *anj.* √अञ्ज्," says Agrayana. It is well known, therefore, they are, as it were, more beautiful. (अक्षि चष्टेः। अनक्तेरित्याग्रायणः। तस्मादेते व्यक्ततरे इव भवतः –an untracted quotation, –Nir. I.9).

Karnah, कर्ण, : ear, is derived from the root *krt.* √कृत्, to cut. It has its entrace torn asunder. "It is from ṛ, ऋ, to go,"says Agrayana. It is well known. Going upwards, as it were, they have protruded in space. (कर्णः कृन्ततेः। निकृत्तद्वारो भवति। ऋच्छतेरित्याग्रायणः। "ऋच्छन्तीव खे उद्गन्ताम् –an untraced quotation, Nir. I.9).

Manojavesu asama babhuvuh, मनोजवेषु असमा बभूवुः, they were unequal in the speed of their minds (मनसा गम्यन्ते ज्ञायन्त इति मनोजवा प्रज्ञाद्याः असमाः अतुल्याः –*Sayana*).

Adaghnasah = asyadaghnasah, आदघ्नासः = आस्यदघ्नासः, आस्य शब्दस्य पृषोदरादित्वादाकारादेशः –*Sayana;* आदघ्ना = आस्यदघ्ना अपरे।

Asyam, आस्यम् mouth, is derived from the root *as* √अस् to throw, or else from *a-syand,* √आ-स्यन्द्, to flow; food flows towards it (c.f. आस्यदघ्ना अपरे उपकक्षदघ्ना अपरे। आस्यमस्यतेः। आस्यन्दत एतदन्नमिति वा –Nir. I.9).

Daghnam, दघ्नम्, is derived from the root *dagh,* √दघ्, meaning to flow, or from *das* √दस्, to be wasted; it is very much wasted. (दघ्नं दघ्यतेः स्रवति कर्मणः। दस्यतेर्वा स्यात्। विदस्ततरं भवति–Nir. I.9).

Hradah, ह्रदाः, tanks, is derived from the root *hrad,* √ह्राद्, meaning to make a sound; or from *hlad,* √ह्लाद् to make cool. (ह्रदो ह्रादतेः शब्दकर्मणः। ह्लादतेर्वा स्याच्छीतोभावकर्मण; –Nir. I.9).

In the present verse, *tva* = many or several; some.

9. **Na arvak na parah caranti,** those who do not walk (चरन्ति) (with the Brahmans) in this lower (अर्वाक्)world, nor (with the gods) in the upper (परः) world (अर्वाक् अर्वाचोनमधो भाविन्यस्मिंल्लोके ब्राह्मणैः सह, परा परस्तात् देवैः –*Sayana*).

10. **Sarve sakhayah,** सर्वेसखायः, all friends, i.e. all colleagues of the same

level in enlightenment (सखायः समानख्यानाः समानज्ञानाः *–Sayana*).

Hymn 72

For verse 4, see Nir. XI.23.

1. **Devanam,** देवानां, of Nature's bounties (देवानां आदित्यानां, of the Adityas *–Sayana*).

Jana, जाना, the blessings, generations (जाना जन्मानि *–Sayana*).

Vipanyaya, विपन्यया, with clear voice, with clarity of speech (विपन्यया विस्पष्टया वाचा *–Sayana*).

Uttare yuge, उत्तरे युगे, in the following times, in this later age.

Pasyat, पश्यात्, look favourable (पश्यात् पश्यति *–Sayana*).

2. **Brahmanaspati,** Lord of universe, Lord of food, the Aditi (ब्रह्मणः अन्नस्यपतिः अदितिः *–Sayana*).

Devanam purve yuge asatah sat ajayate– In the beginning of the creation, the manifested, सत्, came out of the unmanifested, असत् (cf. असद्वा इदमग्र आसीत् ततोवै सदजायत –Tait up–II.7; सत्त्वेव सोम्येदमग्र आसीत् –Ch. Up. VI.2.2; तद्धेदं तर्ह्यव्याकृतमासीत् –S.Br. XIV.4.2.15).

Asatah means that which at the primary creation of the gods (Nature's bounties) was without name or form.

3. **Uttanapadah,** उत्तानपदः, forward or upward creation, the trees (उत्तानपदः। उत्तानमूर्ध्वतानं पद्यन्त इत्युत्तानपदे वृक्षाः *–Sayana*).

4. **Bhuh jajue uttanapadah,** भूः जज्ञेउत्तानपदः, from the upward growing tree, the earth was produced.

Bhuvah asa ajayanta, भुवः आशाः अजायन्त, from the earth, quarters were born.

Aditeh daksah ajayata, daksat aditih pari, अदितेः दक्षः अजायत, दक्षात् अदितिः परि –The sun (दक्ष) was born from Mother Infinity; अदितेः; and the mother Aditi from the sun.

Aditi, the unimpaired; mother of gods, Mother Eternity, Mother Infinite (अदितिरदीना देवमाता –Nir. IV.22; See Bṛhad, Devata II.46). See also I.89.10 (अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः –Nir. IV.23) –Aditi is heaven, Aditi is atmosphere, Aditi is mother, father and son. Aditi is all the gods, and the five tribes. Aditi, what is born and what shall be born.

Sayana aptly raises a question on the remark that Daksa was born of Aditi, and again Aditi of Daksa. There is a contradiction here, since a self-produced effect cannot be the cause itself –न स्वोत्पन्नं कार्यं स्वस्यैव कारणमपि भवति –Yaska in his Nirukta, XI.23, replies to it. "They may have had the same origin; or in accordance with the nature of gods, they may have been born from each other; or they may have derived their characteristics from each other (तत्कथमुपपद्यते। समान जन्मानौ स्यातामिति। अपि वा देवधर्मेणेतरेतर जन्मानौ स्याताम् –Nir. IV.23).

4, 6. Beautiful stanzas on creation.

Adah a salila susamrabdhah atisthata, अदः सलिले सुऽसंरब्धाः अतिष्ठत, your abode in this pool; or you stand in yonder pool (सलिले) well-arranged (सुसंरब्धाः सुष्टलब्धात्मानः *–Sayana*, cf., आपो वा इदं सर्वम् –Tait Ar. X. 22, अप एव

ससर्जादौ –Manu. 1.8).

Renuh, रेणुः, dust; a particle; this refers to the sun mounting into the sky रेणुः अंशभूत एकः –*Sayana*).

8. **Aditeh astah putrasah,** अदितेः अष्टः पुत्रासः, eight sons of Aditi; the seven adityas were *martandas*: Mitra; Varuna, Dhata, Aryama, Amsa, Bhaga, Vivasvan, (तानुक्रमय्यामो मित्रश्च वरुणश्च धाता चार्यमा चांशश्च भगश्च विवस्वानोदत्यश्च –Tait. Br., I.13.3). The eight one was Martanda. According to the Taittiriya Samhita also, the four adityas were born of Aditi in the first instance, and later on four others (VI.5.6.1). The numbers of suns rose to twelve in the later age. Twelve months of a year are also known as twelve adityas.

9. The seven sons of Aditi in the earliest age and Martanda becomes the eighth.

Martanda = Mṛta + anda (मार्तण्ड = मृत + अण्ड, the dead egg).

Hymn 73

For verse 11, see Nir. IV.3.

The hymn deals with *Martus,* the vital princip les, the mortals, the soldiers, the obedient colleagues of Indra.

1. **Dhanistha,** धनिष्ठा, the sustaining one; mother of Indra; an appellation for Aditi (धारयित्रीन्द्रमाता); a very rich lady (धनिष्ठा अतिशयेन धनिनी –*Daya.*).

5. **Tamrah,** तम्राः, dark rain-clouds; or gloom (तम्राः अवर्षणेन ग्लापयित्री, causing to languish by not giving rain –*Sayana*)

Mihah, मिहः, rains (मिहः वृष्टीः –*Sayana*)

Mayah, मायाः, the technique to destroy enemies (मायाः दस्यू सम्बन्धिनी विनाशयितुं, in popular language, delusions).

7. **Namucim makhasyum,** नमुचिं मखस्युम्, war-loving obstruction of forces, who disturb the sacrificial acts; also clouds, (according to Sayana, *Namuchi,* नमुचि, is a demon; really an obstructing force. (मखस्युं ऋपेर्यज्ञं विधातुमिच्छन्तम् –*Sayana*).

8. **Upri' budhnan vaninah cakarsa,** उपरिऽबुध्नान् वनिनः चकर्ष, thou hast made the clouds with their roots upwards (उपरिबुध्नान् उपरिमूलान् अधोमुखान् चकर्ष कृतवानसि –*Sayana*).

9. Sayana does not comment on this verse; he, however, has commented on the same in the Samaveda, I.4.1.4.9.

11. Imploring sears, fond of sacrifices, approached Indra like birds, of beautiful wings. Uncover the encompassed, fill our vision, release us as if we were bound by a net.

Vayah, वयः, is the plural of "*vi*", bird of beautiful wings, सुपर्ण, i.e., the beautifully falling rays of the sun, approached Indra imploring. Uncover our encompassed vision (वयो वे बहुवचनम्। सुपर्णाः सुपतना आदित्यरश्मय उपसेदुरिन्द्रं याचमानाः –Nir. IV.3).

Apa-urnu hi caksuh, अप ऊर्णु हि चक्षुः, uncover the encompassed vision. (अपोर्णुह्या ध्यस्तम् –Nir. IV.3).

Caksuh, चक्षुः, is derived from the root *Khya,* √ख्या, to know or *caks,* √चक्ष्,

to see (चक्षुः ख्यातेर्वा चष्टे वा)

Purdhi, पूर्धि, fill, i.e. to enlarge or give. (पूर्धि पूरय देहीति वा —Nir. IV.3).

Mumugdhi, मुमुग्धि, release (मोचय —*Sayana*).

Nidhayeva, निधयाऽइव–Nidha, निधा is a snare, निधा पाश्या भवति, पाश्या पाशसमूहः। पाशसमूहेन बद्धान् यथा मुञ्चन्ति तद्वत् —*Sayana*, Release us who are bound with snares, as if —Nir. IV.3.

Hymn 74

2. **Naksata,** pervades (नक्षत व्याप्नोत् —*Sayana*).

Sravasthata, desirous of food (श्रवस्यता अन्नमिच्छता —*Sayana*).

Ninsata, kiss (निंसत प्राप्तवन्तः, arrived —*Venkata, Sayana;* निंसत 'निसि चुम्बने'। चुम्बन्ति उपजीवन्ति देवाः क्षाम् क्ष्माम् पृथिवीम् —*Udgitha*).

4. **Ayavah,** आयवः, men (आयवः मनुष्याः अंगिरसः— *Sayana; Venkata;* मनुष्याकारो देवाः —*Udgitha;* synonym of man; Nigh. II.3).

Urvam gomantam, vast stall of cattle. (ऊर्वं मेघसंघातम्, aggregate of clouds; गोमन्तं उदकवन्तम्, full of water —*Udgitha*).

Puruputram, mother of many children (पुरुपुत्राम् बहुप्रजाम्। बहुपुत्राम्। ओषधिवनस्पतयो बहवः पुत्राः —*Udgitha, Venkata;* vegetation and trees are the children of clouds —*Udgitha*).

Mahim sahasra dharma brhatim dudhuksan— milked the extensive earth; showerer of thousands of blessings; or even milked the *dyau,* heaven. (सहस्रधारां बहुलकामानामुत्पादयित्रीम्। बृहतीं विस्तृताम्। महीं भूमिम्। बृहतीं परिणामरहितां दिवम् *Sayana*).

Sakṛt'svam, once-generating or ever-generating (सकृत्ऽस्वम् सदा कामानां प्रसवित्रीं त्रैलोक्य धेनुम् —*Udgitha,* या सकृत् सुते सा सकृत्-सूः; तां सकृत्-प्रजानाम् —*Sayana*); cf. सकृद्द्यद्योरजायत् —VI.48.22).

Sakṛt'svam word occurs only once in the Ṛgveda. For Sakṛt, however, see the following references: I.105.18; II.16.8; VI.48.22; 66.1; VIII.1.14; X.33.3; 95.16.

Hymn 75

For verses 5 and 9, see Nir. IX.26 and VII.7 respectively. The deity of the hymn is NADYAH, meaning rivers, nerves, and arrays of soldiers in an army.

The Vedic terms, which later on become the names of some of the Indian rivers are: Sindhu, Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Marudvṛdha, Asikni, Vitasta, Arjikiya and Susoma.

Sindhu, सिन्धु, the word in several modifications occurs at innumerable places in the Ṛgveda;

सिन्धवः —I.52.14; II.11.1; III.36.6; IV.22.6; V.49.4; VI.19.5; VII.35.8; VIII.6.4; IX.2.4; X.40.9 etc; with vocatives as III.33.9; 56.5; IV.47.4; X.30.8; 9.

सिन्धुः —I.65.3; II.25.3; III.32.16; IV.22.8; V.53.9; VII.95.1; VIII.25.14; IX.96.7; X.14.9 etc.

सिन्धुःऽइव –X.62.9.
सिन्धुपती –VII.64.2.
सिन्धुभिः –I.14.8; IV.34.8; VI.52.6; IX.86.11; 96.14.
सिन्धुभ्यः –I.23.18; 109.6; VII.47; IX.86.21; X.89.1; 11.
सिन्धुम् –I.11.6; II.11.9; III.33.3; IV.30.12; V.4.9; VII.33.3; VIII.12.3; IX.70.10; X.43.7 etc.
सिन्धुऽमातरः –X.78.6.
सिन्धुऽमातरम् –IX.61.7
सिन्धुऽमातरा –46.2
सिन्धुऽमाता –VII.36.6
सिन्धुम्ऽइव –I.97.8; V.11.5
सिन्धुऽवाहसा –V.75.2
सिन्धुषु –I.182.5; VIII.24.27; 39.8; IX.72.7; 86.8
सिन्धून् –I.32.12; II.12.3; IV.17.1; VIII.5.21; IX.90.2; X.35.2 etc.
सिन्धूनाम् –I.46.8; III.5.4; VI.44.21; VIII.41.2; IX.15.5; X.180.1 etc.
सिन्धून्ऽइव –VI.46.14
सिन्धोऽइति –VIII.25.12; X.75.2; 4; 6.
सिन्धोः –I.27, 6; VIII.72.7; IX.12.3; X.137.2 etc.
सिन्धोऽइव –I.44.12; IV.58.7; IX.69.7; 80.5
सिन्धौ –I.126.1; VIII.20.25
सिन्धौऽइव –X.116.9

The first verse of the hymn speaks of waters (आपः), which flowed by sevens through the three worlds (सप्त-सप्त त्रेधा). Sindhu is superior to all these streams in strength (1) The three worlds are of earth, midspace and heaven. These three realms are physical, mental and spiritual also (each with seven streams– two eyes, two ears, nose, tongue and touch (physical), five vital breaths, mind and intellect (mental) and anath prajna (अन्तःप्रज्ञ), bahih-prajna (बहिः प्रज्ञा), Rtambhara-prajna (ऋतम्भरा प्रज्ञा), prajna-aprajnam (प्रज्ञाप्रज्ञ), prajnana-ghanam (प्रज्ञानघनम्), gharma-megha (घर्ममेघ) and ananda (आनन्द).

For the course of Sindhu, Varuna tore open a path. The Sindhu goes by a lofty road down upon the earth (2). The water is supplied by rains from thundering clouds; Sindhu advances forward, roaring like a bull (3). Other rivers hasten to meet the Sindhu like milch-cows; Sindhu is again like a king, going to battles; all streams flooded with water (4). Then a verse of praise to the ten streams, from Ganga to Susoma (5). Then again a series of streams; (1) Gomti (गोमती) (2) Trstama (तृष्टामा), (3) Susartu (सुसर्तु), (4) Rasa (रसा), (5) Sveti (श्वेती), (6) Kubha (कुभ), and (7) Mehatnu (मेहत्नु). (6) The Sindhu is inviolable, efficacious, speckled like a mere, and charming like a damsel (7). Again, the Sindhu is rich is horses, chariots, ornaments, food and wool which indicate the prosperity of the region watered by the Sindhu (8). The Sindhu has harnessed a chariot, for carrying food for our sake (9).

5. Hear this my hymn of praise, O Ganga, Yamuna, Sarasvati, Satudri, together with Parusni, Marudvrdha with Asikni and Arjikiya with Vitasta and Susoma.

The Nirukta (IX.26) explains the etymology of these terms thus:
Ganga, गंगा, is so called from going (√गम्); (गंगा गमनात्).

Yamuna, यमुना, she flows joining herself with other rivers, or she flows gently: (यमुना प्रयुवती गच्छतीति वा। प्रवियुतं गच्छतीति वा।).

Sarasvati, सरस्वती, the word *saras,* सरस्, is a synonym of water –Nigh I.12; it is derived from the root *sr.*, √सृ, to flow– rich in water. (सर इति उदकनाम। सर्तः। तद्वती).

Sutudri, शुतुद्री, quick runner; rapid runner; or it runs swiftly, like one who is goaded (शुतुद्री शुद्रावणी। क्षिप्रद्राविणी। आशु तुन्नेव द्रवतीति वा।).

Parusni, परुष्णी, another name of *Iravati,* इरावती, i.e. having joints, shining, winding (इरावतीं परुष्णीत्याहुः। पर्ववती, भास्वती, कुटिलगामिनी).

Asikni, असिक्नी, non-bright; non-white. The word *sitam,* सितम, is a synonym of white colour. Its antisynthesis is denoted by *a-sitam,* अ-सितम् (असिक्न्यशुक्लासिता। सितमिति वर्णनाम। तत्प्रतिषेधाऽसितम्).

Marudvrdhah, मरूद्वृधाः, i.e. swoolen by all other rivers and winds (सर्वा नद्यो मरुत एना वर्धयन्ति).

Vitasta, वितस्ता, not burnt, mighty, having mighty banks (वितस्ता विदग्धा विवृद्धा महाकूला).

Arjikiya, आर्जीकीया, is called *Vipas,* विपाश्, so called because it rises in *Rjuka,* ऋजूक, or it flows in a straight line (आर्जीकीयां विपाडित्याहुः। ऋजीकप्रभवा वा। ऋजुगामिनी वा).

Vipad, विपाड्, विपास्, or *vipas* is so called from bursting forth, or from loosening fetters, or from being extended. It is called fetterless because the fetters of the moribund Vasistha (वसिष्ठ) were loosened in it. (विपाड् विपाटनाद्वा, । विपाशनाद्वा। विप्रापणाद्वा। पाशा अस्यां विपाश्यन्त वसिष्ठस्य मुमूर्षतः तस्माद् विपाडुच्यते।) Formerly it was called Urunjira, उरुञ्जिरा (पूर्वमासीदुरुञ्जिरा).

Sindhu, सिन्धु and *Susoma,* सुषोमा; Susoma is the Sindhu; Sindhu is so called because rivers flow towards it. Sindhu so called from flowing. (सुषोमा सिन्धुः। यदेनामभि प्रसुवन्ति नद्यः। सिन्धुस्यन्दनात् –Nir. IX.26).

Ganga, गंगा, the word occurs only once in the Rgveda, as *gange,* X.75.5

Yamuna, यमुना–The references are: यमुना– VII.18.19; यमुनायाम् V.52.17; यमुने X.75.5.

Sarasvati, सरस्वती, as vocative: II.41.17; 18; VI.61.1; 5; 6; VII.95.5; 6; X.75.5; 184.2, and numerous other references in other contexts.

Sutudri, शुतुद्री, III.33.1; शुतुद्रि, X.75.5

Parusni, परुष्णि, VIII.74.15; X.75.5; परुष्णीम्, IV.22.2, VII.18.8; 9 परुष्णीषु, VIII.93.13; परुष्ण्याम् V.52.9.

Asiknih, असिक्नीः, VII.5.3; असिक्नीम्, IX.73.5; X.3.1; असिक्न्या, X.75.5; असिक्न्याम्, IV.17.15; VIII.20.25.

Marud' vrdhah, मरुत्ऽवृधः, III.13.6, मरुत्ऽवृधे, X.75.5.

Vitasta, वितस्ता–वितस्तया, X.75.5, and no other reference.

Arjikiya, आर्जीकीया–आर्जीकात्, IX.11.32; आर्जीकीये, X.75; 5; also VIII.64.11; आर्जीके VIII.7.29; आर्जीकेषु IX.65.23.

Vipat, विपाट्, III.33.1; विऽपाशम् III.33.3, विपाशि, IV.30.11.

Susoma, सुषोमा = सुऽसोमा; सुऽसोमया X.75.5; सुऽसोमायाम् VIII.14.11; सुऽसोमे VIII.7.29.

6. For the streams mentioned in verse 6:

Trsta' amaya, तृष्टऽअमया–stream moving with speed, तृष्टामा नदी, तया सह,

Tṛstama river.

Su'sartva, सुऽसर्त्वा, X.75.6; the stream that moves with grace, शोभनगन्त्र्या सह —*Udgitha* (River सुऽसर्तु).

Rasa, रसा, one flooded with water (रसया च नद्या च .ऽ —*Venkata*).

Svetya, श्वेत्या, one with clear (white and transparent) water (श्वेत्या त्या श्वेत्या च अन्ययाऽपि नद्या च सह *Udgitha*) —River Sveti (श्वेती).

Kubhaya, कुभया, with river of the name kubha; a shallow stream, with the visibility of ground (River कुभा). For कुभा, also see V.53.9.

Gomati, गोमती, with river of the name Gomati; river along the banks of which cattle graze.

Krumum, क्रुमुम्, name of a stream, a stream with continuity or with a steady speed. (क्रुमुः, V.53.9).

Mehatnva, मेहत्न्वा, stream full of ripples at the banks (River मेहत्नु).

The names of these streams do not occur elsewhere (they are technically so only in X.75.6).

Hymn 76

For verse 1, see Nir. VI.21

1. **A va ṛnjasa urjam vyustisu,** आ व ऋञ्जस ऊर्जां व्युष्टिषु —Thou decoratest thy strength at day breaks, (ऋञ्जसे आप्रसाधयामि —*Sayana*).

Ṛnjati, ऋञ्जति, to decorate (ऋञ्जति प्रसाधनकर्मा—Nir. VI.21. (The word *ṛju* is also derived from the same root (cf. ऋजुनीती नो वरुणः —let Varuna lead us with right guidance—I.90.1).

Urjam, ऊर्जाम्, strength; also food-providing dawn, ऊर्जां सारभूतानामन्नवतीनां वोषसाम् —*Sayana*.

Ahani, pair of heaven and earth = *rodasi* (अहनी द्यावापृथिव्यौ —*Sayana*); or two halves of the day.

Sadasadah, सदासदः, in all chambers of worship (सर्वेषु यागगृहेषु).

Utbhida, उद्ऽभिदा, with wealth (उद्भिदा उद्भेदकेन धनेन —*Sayana*).

5. **Vibhvana,** विभ्वना, by Vibhvan; by lightning (*Vibhvan*, son of Sudhanvan).

7. **Asabhih,** आसभिः, by mouths, i.e. by reciting sacred hymns (by devouring the refuse; or metaphorically by the praise of their mouths—*Wilson*. *Marjayante*, purify (मर्जयन्ते शोधयन्ति —*Sayana*).

8. **Vamam-vamam,** all desirable wealth (वामं वामं यद् यद् वननीयं धनमस्ति, तत् तत् —*Sayana*).

Hymn 77

The hymn is in praise of Maruts, the cloud-bearing winds. The Maruts appear as fighting forces of the midspace; they are dacorated with glittering ornaments; as if the soldiers of an army with their decorations. In the huge cosmos of vitality, they are the vital principles. While clouds rattle, the Maruts with silver lining represent the electric discharge of clouds. In the midst of the thunder of clouds, in spite of the mighty collisions occurring in

the midspace, the earth remains unshaken; we get rains, furnishing us with lot of food (4,5). While it rains, and the harvest is rich, "the concealed foes" scatter hither and thither (6). Our invocations to such *maruts*, the cloud-bearing winds.

8. **Umah,** protecting (ऊमा: अवितार: –*Sayana*).

Adityena namna, आदित्येन नाम्ना, under the name of Adityas, i.e. by means of water, associated with the sun.

Hymn 78

For verse 2, see Nir. III.15.

2. **Agnih na ye bhrajasa rukma' vaksasah,** अग्निर्न ये भ्राजसा रुक्मवक्षस:, they who are like Agni, (i.e. the brilliant Maruts of resplendent breasts, brilliant and having golden breasts (Nir. III.15).

6. **Gravanah na,** ग्रावाण: न, like clouds (मेघा इव –*Sayana;* Nigh. I.10); grinding stones (*Wilson*).

Surayah, impellers of waters (सूरय: उदकस्य प्रेरका: –*Sayana*); those who send forth moisture (*Wilson*).

Sindhu-matarah, having streams for mothers, sources or impellers or architects of rivers (सिन्धुमातर: नदी निर्मातार: –*Sayana*) i.e. clouds.

Adardirasah, ever-destroying (आदर्दिरास: आ-दरणशीलानि –*Sayana*).

Adrayah na, like a thunderbolt (अद्रय: न वज्राद्यायुधानीव –*Sayana*).

Hymn 79

For verses 1 and 3, See Nir. VI.4 and V.3 respectively.

While the hymn is devoted to Agni, the Ṛsis of the hymn are Agni Saucika, अग्नि सौचिक, or Agni Vaisvanara, अग्नि वैश्वानर, or Sapti, the son of Vajambhara. In absence of an ascertained person, the names of the Ṛsis are conceptnal, i.e. no historical person existed of the name of Agni Saucika and Agni Vaisvanara. Only Sapti may be a historical person, but again doubtful, since the words '*Sapti Vajambhara*' occurs in X.80.1.

1. **Asinvati vapsati bhuryattah,** असिन्वती बप्सता भूर्यत्त: –Eating unsatiably and devouring too much; devouring without mastication and thus consuming much food (*Wilson*).

Asinvati, असिन्वती, eating unsatiably. (असङ्खादन्त्यौ –Nir. VI.4; *Udgitha,* भक्ष्यवन्त्यौ –*Venkata*).

2. Agni or fire devours wood without mastication (not chewing), but consumes with tongue (असिन्वन् अत्ति जिह्वया वनानि).

Guha sirah nihitam, his head is deposited in a cavern, i.e. in the belly of the man (गुहायां शिर: निहितं मनुष्योदरेषु वर्त्तते अग्नि: –*Venkata*).

Guha = guhayam, i.e. in the stomach of men; this refers to the fire of digestion.

Aksi, अक्षी, the two eyes, i.e. the sun and moon.

3. **Sasam na pakvam avidat sucantam,** ससं न पक्वं अविदत् शुचन्तम्–he found it glowing like a fully-manifest dream, "Dream" refers to this atmos-

pheric light (i.e. lightning) which is visible occasionally only; he found it flashing like that lighting.

Sasam, ससम् = शस्यं = अन्नं, food – grain.

[ससं न पक्वं – यथैकदा अनित्यदर्शनत्वात् स्वपनशीलं अष्टौ मासान् निर्व्यापारं माध्यमिकं ज्योतिः विद्युदाख्यं पक्वं सत् वर्षास्वभिव्यक्तं सत् अन्तरिक्षस्य मध्ये विद्योतमानं सदित्यर्थः; अविदत् सर्वो जनो वेत्ति चक्षुषा जानाति पश्यतीत्यर्थः। तथा शुचन्तम् दीप्यमानं धवरूपमग्निम् – *Udgitha;* सोऽयम् अन्नम् इव पक्वम् विन्दति शुष्कं वृक्षम् पृथिव्याः उपस्थे अन्तः रिरिह्वंसं आस्वादयन्तं मूलैः पृथिवीम् – *Venkata*].

The verse explains how the flames of fire spread all over the surroundings by and by.

4. **Jayamano matara garbha atti,** जायमानो मातरा गर्भो अत्ति, as soon as born, the embryo, गर्भः, devours *matara,* the parent, i.e. as soon as the fire is born, or lighted, it burns the two pieces of touch-wood (अरणी), by which it is generated.

6. **Parvasah Cakarta gam iva asih,** पर्वशः चकर्त्त गाम् इव असिः–thou cuttest thy food into pieces (thy food) as the knife cuts up the cow (गां इव असिः, गां यथा असिः स्वधितिः पर्वशाश्छिनत्ति तद्वत् –*Sayana*).

7. **Parvabhi navrdhana,** पर्वभिः वावृधान्, nourished with logs of wood. पर्वभिः काष्ठ खण्डैः वावृधान् वर्धमान् –*Sayana*)

Vasubhih, by rays (व्रसुभिः वासकैः रश्मिभिः) –*Sayana.*

Vasubhih sujatah, वसुभिः सुजातः, i.e. वसुभिः देवैः सुजातः सपुष्टः, all generated by the *vasu* deities or by the rays –*Udgitha;* सुजातः सुष्ठु प्रवृद्धः सन् –*Sayana*).

Sam anrdhe, well-augumented (सं आनृधे सम्यग् वर्धसे –*Sayana;* संवर्धति – *Udgitha*).

Hymn 80

1. **Saptim vajabharam,** सप्तिं वाजभरम्, breaths (on account of their movements), and mind (being speedy) (सप्तिं सरणंगमनशीलं प्राणम्, See Nir. IX.3– सप्तेः सरणस्य; वाजभरं वेगधारकं मन See I.60.5; वाजम्भरं यो वाजं वेगं बिभर्ति तम् – *Daya.*); also food – acquiring steed– सप्तिं सर्पण स्वभावमश्वं, वाजंभरं युद्धे शत्रून् जित्वान्नसम्पादक –*Sayana*). (वाजः अन्ननाम, Nigh. II.7, बलनाम, II.9).

3. **Jaratah,** जरतः, devotee while worshipping (जरतः स्तुवतः स्तुतिं कुर्वता उपासकस्य; जरिता = स्तोता –Nigh. III.16).

Jartah karnam, a Ṛsi of the name Jaratkarna (जरतः कर्णं जरतकर्णनामानं ऋषिम् – *Sayana*).

Tyam karnam, of the ear, hearing the praise (त्यं कर्णं तं कर्णं स्तुतिश्रृण्वन्तम् – *Sayana*).

Jarutham, to the one worshipping (जरूथं स्तोतारम्), also an *asura* of this name (जरूथं एतन्नामानमसुरम् –*Sayana*).

Nṛmedham, नृमेधम्–a couple aspiring for children (नृषु प्रजासु–"प्रजा वै नरः" –Ait. Br. II.4); मेधा संकल्पा कामो यस्य स नृमेधस्तं प्रजाकामम्).

Agnir-nṛmedham, अग्निर्नृमेधम्, a Ṛsi of this name, –*Sayana* .

4. **Virapesah agnih,** वीरपेशाः अग्निः, radiant fire divine (वीरस्वरूपः परमात्मा; वीरपेशाः प्रेरकज्वालारूपः –*Sayana*).

5. **Yamani,** in battle (यामनि संग्रामे। यामि वधकर्मसु पठितः –Nigh. II.19).

Gonam, गोनां = गवाम्, cattle; or Vedic verses (वदवाचाम्).

Pari yati, circumambulates (परि याति परितः गच्छति –*Sayana*).

Vayah antarikse patantah, birds flying in mid-heaven (वयः पक्षिणः अन्तरिक्षे पतन्तः पश्यन्ति रात्रिषु।

6. **Manusih manusah,** मानुषीः मनुषः, men born in mortal human frame.

Nahusah, नहुषः, men descended from the noble traditions of venerable forefathers.

7. **Ṛbhavah–** ऋभवः, god-fearing poets.

Brahma, ब्रह्म, poem of praise (ब्रह्म स्तोत्रम् –*Sayana*).

Hymn 81

For verses 1 and 6, See Nir. X.26 and X.27 respectively.

For the entire hymn, See Yv. XVII.17-23.

1. **Yah ima visva bhuvanani juhvat,** who sacrificed all these created beings. (Nir. X.26). *Visvakarman* is the maker of all (विश्वकर्मा सर्वस्य कर्ता–Nir. X.25; for *Visvakarman,* see X.82.2. The deity and Ṛsi of the entire hymn is Visvakarman, the Divine Architect. He is known to be the first inventor, (प्रथमच्छत्– प्रथममग्रेराच्छादयिता –*Sayana*); compare with आत्मा व इदमेक एवाग्र आसीत् –Ait. Br. II.4.1; सोऽकामयत बहु स्यां प्रजायेयेति –Tait Br. VIII.6.

2. For **Visvakarman,** see also

विश्वऽकर्मणा –X.170.4

विश्वऽकर्मन् –X.81.5; 6.

विश्वऽकर्मा –VIII.98.2; X.81.2; 82.2.

विश्वऽकर्माणम्–X.81.7.

विश्वऽकर्मेण –X.166.4.

Visvakarman is just another name for the Supreme Creator, our Lord, about whom the Upanisads have talked to much. He generates and discloses heaven by his own might (विश्वकर्मा वि द्यामोर्णोत् महिना; He is the beholder of all, विश्वचक्षा). Three pertinent questions have been raised in the verses! What is the station? What is the material? How is it done?– the creation of earth and heaven?

4. Similar questions, as in verse 2, are raised again here – which is the forest, which is the tree, from which heaven and earth are fabricated? At what place, the Creator was seated when he was holding the worlds?

6. O Visvakarman, growing with oblations, you of yourself adore (sacrifice) earth and heaven. On both sides let other men be stupified. Here may Indra be our inciter– मुह्यन्तु अन्ये अभितो जनाः : means सपत्नाः, other men, means rivals.

Surih, सूरिः, the inciter (प्रज्ञाता –Nir. X.27). According to Sayana, the giver of Svarga etc. as the fruits of your actions (सूरिः स्वर्गादि फलस्य प्रेरकः).

Hymn 82

For verse 2 and 4, see Nir. X.26 and VI.15 respectively.

For the entire hymn, see Yv. XVII. 25-31.

1. **Caksusah pita,** the father of eyes; in fact *caksu* (eye) represents the whole body, and hence the father, or creator or protector of the entire body (चक्षुषः चक्षुरुप लक्षितस्येन्द्रिय संघात्मकस्य शरीरस्य पिता उत्पादयिता *–Sayana;* or *caksu* means the brilliance or effulgence (चक्षुः व्यापकं तेजः *–Sayana*).

Ghṛtam ajanat = घृतं अजनत्, created water first, घृतं = उदकनाम, Nigh. 1.12).

2. Visvakarman is segacious, mighty creator, disperser and supreme beholder. The objects of their desire rejoice together with food where beyond the seven seers, they declare (only) one to exist.

Visvakarman is of a penetrating mind (विमना विभूतमना), pervading (व्याप्ता), creator (धाता), disposer (विधाता), and the most supreme beholder of beings (परमोत संदृक् परमश्च संद्रष्टा भूतानाम्). The objects of their desire, i.e., objects which are loved or sought after, or approached, or thought about or aimed at (तेषामिष्टानि वा, कान्तानि वा, क्रान्तानि वा, गतानि वा, मतानि वा, नतानि वा). They rejoice with waters (समिषा मदन्ति अद्भिः सह संमोदन्ते). Where these seven seers, i.e. luminaries (यत्रैतानि सप्त ऋषीणानि ज्योतींषि). Beyond them is the sun. In him (the sun), they (the luminaries) become one (तेभ्यः परः आदित्यः। तान्ये तस्मिन्नेकं भवन्ति –Nir. X.26). This is adhidaivata, i.e. with reference to the deity. The Nirukta gives an *adhyatma* (with reference to soul) explanation also: The visvakarman is the supreme manifester of senses (संदर्शयितेन्द्रियाणाम्). The objects of worship of these (senses), i.e., the objects desired, or sought after, or approached, or thought about, or aimed at. They rejoice together with food. Where these seven seers, i.e. the senses. Beyond them is the soul. In this soul, the senses become one.

Asurte surte rajasi nisatte ve bhutani sam'akrnavan imani– The wind–tossed gods, who seated in a well-tossed region, created all these beings together.

In a well-stirred region, the group of atmospheric gods, who are stirred by breath, i.e. wind, and who while satisfying the earth with fluids, created living beings– असुसमीरिताः सुसमीरिते वातसमीरिताः। माध्यमिका देवगणाः। ते रसेन पृथिवीं तर्पयन्तः। भूतानि च कुर्वन्ति ते आयजन्त –Nir. VI.15.

Bhuna, भूना, worshippers who offer prayers (भूना स्तोतारो यथा भूम्ना महता स्तोत्रेण *–Sayana*).

Ajasya nabhau, on the naval of unborn (creator) (अजस्य जन्मरहितस्य ब्रह्मणः स्वसृष्टे जले शयानस्य नाभौ सर्वजगद् बन्धक उदक एकं ब्रह्माण्डमर्पितं स्थापितम्).

7. Sayana attaches a good note on this verse. "The assertion that we know "visvakarman" in the same way as men say 'I am Devadatta, I am Yajnadatta is false, for the essence (tattva) of *Visvakarman Paramesvara* is not endowed with conscious individual existence, but he is a different entity from you who are sentient beings, who have individual consciousness and so forth."

Pravṛta jalpaya, wrapped in foolish speech – *jalpya,* i.e. "saying I am God, I am man etc. The commentator's (Ṣayana's) explanation of "asutrpah, असुतृपः, is incoherent! "केनाप्युपायेन असुन्प्राणा स्तृप्यन्ता। उदरम्भरा इव्यर्थः" *–Sayana;* (taking *asu* twice over), but he adds उदरम्भराः. He gives the general sense of this last clause as "you are merely anxious for enjoyment in the world and in

the next, therefore, you know nothing of Visva-karman, taking उक्थशस्: · उक्थऽशस:, *ukthasasah*, as implying singing hymns; with a view of gaining felicity in a future state (उक्थशास: नानाविधेषु यज्ञेषु उक्थं प्रउगनिष्केवल्यादिकं शंसन्त: चरन्ति पृथिव्यां वर्तन्ते) —Wilson on Sayana's comments.

Hymn 83

1. **Manyo,** मन्यो, O personified anger or wrath, the slaying force (मन्यो हे क्रोधाभिमानिन् देव! 'मन्युर्मन्यते र्दीप्तिकर्मण: क्रोधकर्मणो वधकर्मणो वा —*Manyu*, wrath or anger, is derived from √मन्, √*man*, meaning to shine, or to be angry, or to slay; — Nir. X.29).

Sayaka, सायक, O destroyer (of enemies), सायकवच्छत्रूणां हिंसक! —*Sayana*).

Sahah, सह:, the external force; the word Sahasa, साहस, is derived from it which means courage also; *Sahah*, is also forebearance and endurance. (सह: बलं बाह्यम् —*Sayana*).

Ojah, ओज:, the physical strength (शारीरं बलम् —*Sayana*).

2. **Jatavedah,** जातवेदा:, one who knows all that is born; omniscient; an appellation of Varuna, the venerable Lord (जातवेदा: जातप्रज्ञो वरुणश्च —*Sayana*).

Tapasa, तपसा, along with austerity (हे मन्यो तपसा एतन्नामकेनास्मत् पित्रा —*Sayana*).

Sajosah, सजोषा:, well pleased (सजोषा: समान-प्रीति: —*Sayana*).

3. **Tavasah taviyan,** तवस: तवीयान्, the strongest among strong ones (बलवतोऽपि अत्यन्तं बलवान् —*Sayana*).

4. **Sahurih,** सहुरि:, enduring (सहुरि: सहनशील:).

Sahavan. सहावान् = साहसी, vigorous, courageous (सहावान् सहनवान् —*Sayana*).

5. **Sva tanuh,** स्वा तनू:, you a part of my body (स्वा तनू: मम शरीरभूतस्त्वं —*Sayana*).

7. **Madhvah,** मध्व:, sweet elxir (मध्व: मधु सोमरसम् —*Sayana*).

Hymn 84

For verse 1, 2 and 5, see Nir. X.30, I.30, I.17 and VI.29 respectively.

1. Accompanied by three on the same chariot, O Manyu, let our heroes, demolishing (आऽरुजन्त:), making hairs stand on their end (हर्षमाणास:), unassailable (घृषिता:), swift like Maruts or accompanied by Maruts (मरुत्व:), having pointed arrows (तिग्मऽइषव:), sharpening their weapons (आयुधा सम्ऽशिशाना:), fire-incarnate (अग्निरूपा:), rush forth towards the (enemy), (त्वया मन्यो सरथमारुह्य रुजन्तो हर्षमाणासो धृषिता मरुत्वस्तिग्मेषव आयुधानि संशिश्यमाना अभिप्रयन्तु नर:। अग्निरूपा अग्निकर्माण:। सन्नद्धा: कवचिन्न इति वा *Agni-rupa*, fire-incarnate, i.e. destroying like fire , or armed or wearing a coat of mail —Nir. X.30).

Arujantah, advancing (आरुजन्त: गच्छन्त: —*Sayana*).

Harsamanasah, excluding (हर्षमाणास: हृष्टा: —*Sayana*).

Dhrsitah, indignant (धृषिता: धृष्टा: —*Sayana*).

Tigmesavah, armed with sharp arrows (तिग्मेषव: तीक्ष्णबाणा: *Sayana*).

Narah, leaders of battle (नर: युद्धस्य नेतार: —*Sayana*).

2. **Agnihiva manyo tvisitah sahasva,** अग्निः इव मन्यो त्विषितः सहस्व, shining like Agni, O Manyu, be strong. Here the characteristic mark of Agni is found in a verse addressed to Manyu (तथाग्निर्मान्यवे मंत्रे –Nir. I.17).

Sahure, सहुरे, enduring (सहुरे! सहनशील!, vocative –*Sayana*).

Vedah, वेदः, wealth, belonging to an enemy. (धनं शत्रुसम्बन्धि –*Sayana*).

Mṛdhah, मृधः, to enemies, (मृधः शत्रून् –*Sayana*).

3. **Rujan, mrnan, pramṛnan,** wounding, killing and killing to the last, i.e. to the final end (रुजन् हिंसन् मृणन् प्रमृणन प्रकर्षेण हिंसन् यथा पुनर्न जीवेत् तथां कुर्वन् –*Sayana*).

5. **Vijesa'krt indra'iva anava'bravah**– here **anava'bravah** विजेषऽकृत् इन्द्रःऽइव अनवऽब्रवः, is one whose speech is irreproachable (Like Indra, thou bringest victory and thy speech is irreproachable –Nir. VI.29).

Anava' bravah, the one with irreproachable speech (अनवऽब्रवः अनिन्दितवचनः –*Sayana*).

Sayaka, सायक, O over-powerer of foes (सायक शत्रूणामन्तकर! –*Sayana*).

For *sayaka*, see:

सायक (vocative)	: X.83.1; 84.6
सायकम्	: I.32.3; 84.11
सायकस्य	: III.53.23
सायकानि	: II.33.10
सायकेन	: X.48.4

Hymn 85

For verses 3, 5, 19, 20, 27, 37, 39, 40, and 42, see Nir. XI.4; XI.5; XI.6; XII.8; III.21; IV.25; X.21; and I.16 respectively.

The deity of the first five verses is Soma. The marriage of Surya, सूर्या, with Soma is narrated in verse 6-16. The deities of other verses are: of verse 17, gods, देवाः; of verse 18, Somarkau, सोमार्कौ; of verse 19, Candramah, चन्द्रमाः; verses 20-28 describe marriage in general; for verses 29 and 30, the touch of bride's clothes (वधूवास संस्पर्शनिन्दा); of verse 31, the destroyer of sickness (यक्ष्मनाशिनी दम्पत्योः). Surya, सूर्या; is again the deity of verses 42-47. The Ṛsi of the verses is again Surya, सूर्यासावित्री, the daughter of Savitṛ, the Sun. Surya is the ideal charming maiden going to be married with an ideal young man, Soma. Soma is the moon, moving in the vicinity of naksatras or constellations (नक्षत्राणामेषामुपस्थे सोम आहितः, X.85.2).

3. Because they grind the herbs together, one thinks that he has drunk the Soma. Of the Soma, which the Brahmans know, none whatsoever, partakes.

The first-half of the verse "because they grind the herbs together, one thinks that he has drunk the Soma", refers to the uselessly pressed Soma, which is not Soma at all (वृथासुतमसोममाह). Of the Soma which the Brahmanas knows, none whatsoever, i.e., no one who does not offer sacrifice, can partake. This is with reference to sacrifice(*adhiyajna*).

There is another interpretation also. The Soma pressed with the *yajuh*

formula is not Soma at all. Of the Soma which Brahmanas know, i.e., the moon, none whatsoever, i.e. no one who is not a god, can partake (अथाधिदैवतम्। सोमं मन्यते पपिवान्यत्सं पिषन्त्योषधिमिति यजुः सुतमसोममाह। सोमं यं ब्रह्माणो विदुश्चन्द्रमसम्। न तस्याश्नाति कश्चनादेव इति Nir. Xi.4).

5. O god, when they drink thee, forth thence forward, thou thrivest again. Wind is the protector of Soma, the month is the maker of years. "O god thrivest again", this refers to some particular libations, or to the first and second fortnights of the lunar month (यत् त्वा देव प्रपिबन्ति तत आप्यायसे पुनरिति नाराशंसानभिप्रेत्य। पूर्वपक्षापरपक्षाविति वा —Nir. XI.5).

The month is the maker of years, of annual periods, i.e. the plant Soma on account of its assuming particular shapes or the moon (समानां संवत्सराणां मास आकृतिः सोमः! रूप विशेषैरोषधिः। चन्द्रमा वा —Nir. XI.5).

19. When he is born, he is ever new, the banner of day he goes before dawns. Approaching he distributes their share among the gods; the moon extends further long life.

Moon when born is ever new to the beginning of the first fortnight. "The banner of days he goes before dawns" refers to the end of the second fortnight (नवो-नवो भवति जायमानः। इति पूर्वपक्षादिमभिप्रेत्य। अह्नां केतुरुपसामेत्यग्रम्। इत्यपरपक्षान्तमभिप्रेत्य —Nir. XI.6).

According to some, the second pada (the next line) has the sun as its deity. "Approaching he distributes their share to the gods" refers to the half-monthly oblations of clarified butter. The moon further extends long life. (आदित्य देवतो द्वितीयः पाद इत्येके। भागं देवेभ्यो विदधात्यायन्। इत्यर्धमासे ज्यामभिप्रेत्य। प्रवर्धयते चन्द्रमा दीर्घमायुः —Nir. XI.6).

20. O Surya, ascend the world of nectar, which is very bright, free from impurities, multiform, golden in colour, easy to turn and with beautiful wheels, in order to bring comfort to thy husband.

Shining beautifully, where impurity has been destroyed, omniform (सुकाशनं शन्नमलं सर्वरूपम् —Nir. XII.8). Or the terms may have been used for the sake of comparison, i.e. bright like a beautiful Kimsuka flower, soft like the silk-cotton tree. (अपि वोपमार्थे स्यात्। सुकिंशुकमिव शल्मलिमिति —Nir. XII.8).

Kimsukam, किंशुकम्, is derived from the verb *Kramsa,* √क्रंश्, meaning to illumine (किंशुकं क्रंशतेः प्रकाशयति कर्मणः —Nir. XII.8.

Salmalih, शल्मलिः, silk-cotton tree, is so called because it is easy to pierce, or because it abounds in pricking thorns (शल्मलि सुशरो भवति। शरवान् वा। —Nir. XII.8.

O Surya, ascend the world of nectar, i.e. of water. Do so, in order to bring happiness to thy husband. (आ रोह सूर्ये अमृतस्य लोकमुदकस्य। सुखं पत्ये वहतुं कुरुष्व —Nir. XII.8).

The nirukta quotes a Brahmana passage; "Savitr, gave Surya in marriage to King Soma or to Prajapati (सविता सूर्यां प्रायच्छत्सोमाय राज्ञे प्रजापतये वा Ait. Br. IV.7.1; also Kausi. Br. XVIII.1).

27. Ena patya tanvam samsrjasva, एना पत्या तन्वं ससृजस्व, With the husband, commingle thy body. The Nirukta quotes this passage to illustrate the use of ena (एना) in the neuter and masculine genders; here it is in masculine. For neuter genders see एना वो अग्निम् —VII.16.1; "With this, to us, O

Agni." (Nir. III.21).

37. **Yasyam usantah praharama sepam,** यस्यामुशन्तः प्रहराम शेपम्, loving whom we embrace; or, in whom animated by desire we may beget progeny.

The words *sepah* (शेपः) and *Vaitasah;* वैतसः, are synonyms of penis. *Sepah* is derived from sap, √शप्, to touch; *vaitasah,* it is faded (शेपो वैतस इति पुंस्प्रजननस्य। शेपः शपतेः स्पृशति कर्मणः। वैतसो वितस्तं भवति – Nir. III.21) – For *vaitasa,* see Ṛv. X.95.5: त्रिः स्म माह्नः श्नथयो वैतसेन – Thrice during the day has thou embraced me.

39. **Dirgha' ayuh asyah yah patih jivati saradah satam,** दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम् – Let her husband, who has a long life, live for hundred autumns.

Saradah, शरदः, autumn, is so called because the herbs become ripe during this period; or the rivers are in flood (शरच्छृता अस्यामोषधयो भवन्ति। शीर्णा आप इति वा – Nir. IV.25).

The Nirukta further says: The words asyah, अस्याः, and asya, अस्य have the acute accent (उदात्त, udatta) when referring to a primary object and grave (अनुदात्त, anudatta) when referring to a secondary object. The more emphatic meaning has the acute accent and the less, the grave accent (अस्या इति चास्येति चोदात्तं प्रथमादेशे। अनुदात्तमन्वादेशे। तीव्रार्थतरमुदात्तम्। अल्पीयोर्थतरमनुदात्तम् – Nir. IV.25).

In this verse (X.85.39), *asya,* अस्या has the grave accent (अनुदात्त).

40. **Trtiyo agniste patih** तृतीयो अग्निष्टे पतिः, Agni was thy third husband, maidens lover, i.e. one who causes maidens to be loved (जारः कनीनाम् जरयिता कन्यानाम्). MAtron's Lord, i.e. one who causes matrons to be protected (पतिर्जनीनाम्। पालयिता जायानाम्).

Matron's have Agni as their chief deity, on account of their association with sacrifice or *yajna* (तत्प्रधाना हि यज्ञसंयोगेन भवन्ति – Nir. X.21).

Dayananda quotes this verse X.85.40 in support of Niyoga: O woman, thy first, i.e. the married husband is called *Soma* (सोम) on account of the softness of his disposition, and the niyoga-joined is called *Gandharva,* गन्धर्व, on account of his previous intercourse with another woman; thy third husband is called *Agni,* अग्नि, on account of his excessive heat (fiery passion), and the rest from the fourth up to the eleventh are called men or manusya, मनुष्याः – Satyartha Prakash, IV.84.

42. **Kridantau putrair – naptṛbhih,** क्रीळन्तौ पुत्रैर्नप्तृभिः, playing with their sons and grandsons.

Yaska quotes this passage (Nir. I.16) as an illustration of *rupa-samṛdddhi:* This indeed is the perfection of the sacrifice that the prescription of the form, that is to say, the action which is to be performed is declared by a stanza of the Yajurveda (एतद् वै यज्ञस्य समृद्धं यद् रूपसमृद्धं यत्कर्म क्रियमाण-मृग्यजुर्वाभिवदति – Gop. Br. II.2.6; Ait. Br. I.4.9. The quotation in Ait. Br. is found without यजुर्वा.

Khila or Supplementary Verses

Wilson gives the translation of three Khila verses at the end of this hymn:

1. Mayest thou not be a widow for a hundred years, but for more than that mayest thou be an obedient wife, faithful to thy vows, and radiant and

illustrious.

2. May she bear many sons and nowhere meet with misfortunes: may thy husband, drinking *Soma*, ever be devoted to duty.

3. Be the mother of eight sons, be beloved by and faithful to thy husband, ever delighting the hearts of thy husband, father and brother.

Hymn 86

For verses 1, 11, 12, 13 and 21, see Nir. (I.4; XIII.4), XI.38; XI.39; XII.9 and XII.28 respectively.

The deity is Indra; the Ṛsi of the verses 1, 8, 11, 12, 14, 19-22 is *Indra*, of verses 2, 6, 9, 10, 15-18 *Indrani;* of verses 3, 7 and 13 is vṛsakapi, the son of Indra.

For *Vṛsakapi*, see the following references:

वृषाकपायि–X.86.13
वृषाकपिः –X.86.1; 3; 18
वृषाकपिम् –X.86; 4; 8
वृषाकपे –X.86.20-22
वृषाकपेः –X.86.2; 12

Thus, the term occurs only in the hymn X.86, and no where else in the Ṛgveda.

1. **Na indram devam amansata,** न इन्द्रं देवं अमंसत, they did not recognize Indra as a god. The particle *na* is here in the sense of negation, not in the sense of comparison. In the Vedic Sanskrit, *na* is used in both the senses. (अथ निपाता उद्यावचेष्वर्थेषु निपतन्ति। अप्युपमार्थे। अपि कर्मोपसंग्रहार्थे। अपि पदपूरणाः। तेषामेते चत्वार उपमार्थे भवन्ति। इवेति भाषायां च। अन्वध्यायं च। "अग्निरिव। इन्द्र इव। इति।" नेति प्रतिषेधार्थीयो भाषायाम्। उभयमन्वध्यायम् –Nir. I.4).

The verse 1 is fully commented upon in Nir. XIII.4 वि हि सोतोः असृक्षत्– They have neglected the pressing of Soma – व्यसृक्षत हि प्रसवाय

Sotoh, सोतोः, pressing of Soma devotional expression (सोतोः सोमाभिषवं कर्तुम् –*Sayana*).

न इन्द्रं देवं अमंसत– They have not praised the divine Indra at the cherished (sacrifice).

यत्र अमदत् वृषाकपिः अर्यः मत्सखा– at which the noble vṛsakapi becoming my friend rejoiced, यत्रामाद्यद् वृषाकपिः अर्य ईश्वरः । पुष्टेषु पोषेषु। मत्सखा। मम सखा। मदनसखा ये नः सखायस्तैः सहेति वा –Nir. XIII.4)

Pustesu, पुष्टेषु, at the sacrifices, strengthened by Soma, (सोमेन प्रवृद्धेषु यागेषु –*Sayana*).

Vṛsakapi is the son of Indra. If Indra is a name for the soul in the body, the vṛsa-kap is mind. To some authorities, the sun is the vṛsakapi.

11. I have heard the wife of Indra to be the most fortunate among these women. Like others her husband never dies from old age– Indra is supreme over all.

Indrani's husband never dies, even in extreme years (इन्द्राणीमासु नारिषु सुभगामहमशृणवम्। न ह्यस्या अपरामपि समां जरया म्रियते पतिः –Nir. XI.38).

ver rejoice, O Indrani, without my friend vṛsakapi, whose

watery and dear oblation here goes to the gods.

I never enjoy myself without my friend vṛsakapi, whose watery oblation i.e. cooked in water, or seasoned with water, which is pleasant, now goes to the gods. (नाहमिन्द्राणि रमे। सख्युर्वृषाकपेर्ऋते। यस्येदमप्यं हविः। अप्सु शृतम्। अद्भिः संस्कृतमिति वा –Nir. XI.39.

13. O Vṛsakapi, abounding in wealth, having noble sons and fair daughters-in-law, Indra shall eat thy bulls and the aggreable oblation, which can do every thing. Indra is supreme over all.

Here atmospheric Indra is the noble son; and atmospheric speech is the fair daughter-in-law, (वृषाकपायि रेवति सुपुत्रे मध्यमेन सुश्नुषे माध्यमिकया वाचा – Nir. XII.9).

Snusa, स्नुषा, i.e. daughter-in-law, is so called because she sits well, or procures well, or else she procures *Su,* which means offspring. (स्नुषा साधुसादिनीति वा। साधुसानिनीति वा। स्वपत्यं तत्सनोतीति वा –Nir. XII.9).

Ghasat te indrah uksanah priyam– घसत् ते इन्द्रः उक्षणः प्रियम्– my Indra devour thy sprinkling bulls, i.e. these atmospheric heaps of clouds. (प्राश्नातु त इन्द्र उक्षण एतान्माध्यमि कान्त्संस्त्यायान् –Nir. XII.9).

Uksan, उक्षण्, sprinkling bull, is derived from the verb *uks,* √उक्ष्, meaning to grow, i.e., they grow with water.

21. O vṛsakapi, thou who art the destroyer of dreams, who art about to set along the path once more; come again; we two will regulate the prosperous course. Indra is supreme over all.

Ya esa svapna – nansanah, य एष स्वप्ननंशनः, Vṛsakapi is the destroyer of dreams, i.e. the sun, by rising in the morning cause dreams to be destroyed (स्वप्नान् नाशयति। आदित्य उदयेन। सोऽस्तमेपि पथा पुनः) –Indra is aditya or the sun. सर्वस्माद् य इन्द्र उत्तरस्तमेतद् ब्रूम आदित्यम् (We say this to Indra i.e. Sun). –Nir. XII.28.

The dialogue given in this hymn (X.86) is round the three terms: Indra Indrani and Vṛsakapi.

Indra in the cosmic world is the Supreme Lord; in the midspace, it is lightning; in animal's body, Indra is the lower self or soul; and in a society, it is the supreme head. The hundreds of earths, hundreds of suns and hundreds of *rodasi* or dyava-pṛthivi (regions extending from heaven to earth), taken together would be regarded as negligible compared to our Supreme Lord Indra.

यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी॥

O Lord of resplendence, where there a hundred heavens or a hundred earths – not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour (VIII.70.5; Nir. XIII.2).

Indrani is evidently Indra's wife. (इन्द्राणी इन्द्रस्य पत्नी। तस्या एषा भवति –Nir. XI.37; 38). Her husband never dies from the old age. If Supreme Lord is Indra, *Prakṛti* is his wife Indra. Neither Indrani becomes ever a widow nor Indra a widower. In the cosmic creation, Indra is Supreme Lord, Prakṛti the Indrani; in human body, the soul is Indra and intellect the Indrani, we have a

verse in this hymn (11).

I have heard Indrani is the most fortunate among these women. Like others; her husband never dies from old age. Indra is supreme over all (X.86.11). *Gauri* is another nams for Indrani (cf. I.164.41; 42). Now let us come to vṛsakapi. Indra clearly says to Indrani (X.86.12):

I am never happy, O Indrani, without my friend Vṛsakapi, whose accepted oblation here, purified with water, proceeds to the gods. Indra is supreme over all.

In the cosmic creation, *aditya* or the sun is the vrsakapi; in human body, the vṛsa-kapi is MIND of so many wonderful characteristics; it presumes or usurps the role of the self even and hence Indrani is always annoyed with it. The vṛsakapi, the son of Indra, the midday sun in the cosmos, and mind in human body is vigorous, sportive and restless, and yet Indra treats him as his friend (मत्सखा).

The vṛsakapi is the midday sun, or *aditya,* (अथैषाऽऽदित्यश्मीनाम् – Nir. XII.3); or the rays of aditya, the sun, the sun of the northern solstice (प्राची दिगग्निर्रधिपतिरसिताऽऽदित्या इषवः).

The *Bṛhaddevata* further clarifies the issue, while it explains the significance of various terms used in connection with the sun:

वृषैव कपिलो भूत्वा यन्नाकमधिरोहति।
वृषाकपिरसौ तेन विश्वस्माद् इन्द्र उत्तरः॥
रश्मिभिः कम्पयन्नेति वृषा वर्षिष्ठ एव सः। (Bṛhad. II.67).

A particular phase of *aditya* is known as *vṛsakapi,* when the sun proceeds to the Zenith or Naka (नाक) with tawny colour (*kapila*); it quivers in the midst of its rays and is in tremulous motion, and leads to good rainfall. (and hence *vṛsa;* वृष = वर्षा; कपि from कम्प = quivering). Mind also quivers and is in turmoil and hence it is also *kapi.*

मुद्रक : क्वालिटी ऑफसेट, नवीन शाहदरा, दिल्ली-32